

THE CHRISTIAN MISSIONARY ALLIANCE

FOR THE FULNESS OF JESUS
AND THE
EVANGELIZATION OF THE WORLD

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NO. 9



F. P. TURNER.



DR. PAULINE ROOT.



JOHN R. MOTT.



R. P. WILDER.



JAS. E. KNOTTS.

The Student Volunteer Convention

By Rev. A. E. Funk.



PROF. I. ROSS STEVENSON.



R. E. LEWIS.



F. S. BROCKMAN.



The Third Student Volunteer Convention, held in Cleveland, Ohio, February 23-27, opened with enthusiasm and power, such as may be expected from consecrated young men and women of the country. From all parts of the country they flocked into Cleveland even long ahead of the opening session, and by Wednesday afternoon there was a premium on private and hotel accommodation. Thousands crowd the city today, with many more to come.

The Convention opened with a most fitting and helpful as well as most powerful preparatory service for the work of the Convention, led by Rev. F. B. Meyer, of London. He spoke with great freedom and power. His address was divided into three parts, after which a personal appeal was made and a season of prayer held.

1. Separation from all evil.
2. Fulness in Christ for us, and how to avail ourselves of this blessing.
3. Claiming the anointing of the Holy Spirit.

in the Holy Spirit's power, sent forth upon the large audience of thousands, and found a hearty response. No doubt in this first service multitudes of hearts were touched, and a more definite work for God entered upon that will not cease until lives are transformed and heralds reach the uttermost parts of the earth and Christ appears. The fact that the Master and the Lord was present to separate unto Himself the precious youths of the country to bear the truths of the full Gospel of Christ to the world, and that He can only use clean and Spirit-filled vessels and stewards, was made very strong. There was no uncertain sound in the addresses of the Convention of the fundamental principles of salvation, striking hard at the heresies, thrusting out on the world another Gospel without the crucified and risen Lord.

The Convention presents an inspiring scene. The army of youths show in their faces and forms natural ability that would make them a valuable force.

set apart for the business of the kingdom of God. Great intellects, large hearts, splendid physiques, natural ability yielded up to God to be led like a child and used as bond servants of Christ. Lives cultured, trained, qualified for positions of worldly prominence and power are laid down and dedicated to God in exchange for the humble, self-denying, more powerful and glorious lamb life of Christ, in which they shall at His appearing stand with Him, and, as they have in Him ruled and overcome themselves, so with Him rule the world. This is glorious to behold. I trust it is safe to say half of this army of men and women stand ready soon to go forth, if the way opens, to the ends of the earth to carry the Gospel of Christ and thus bring back the King. The con-

A VISIT TO OUR CENTRAL CHINA STATIONS.

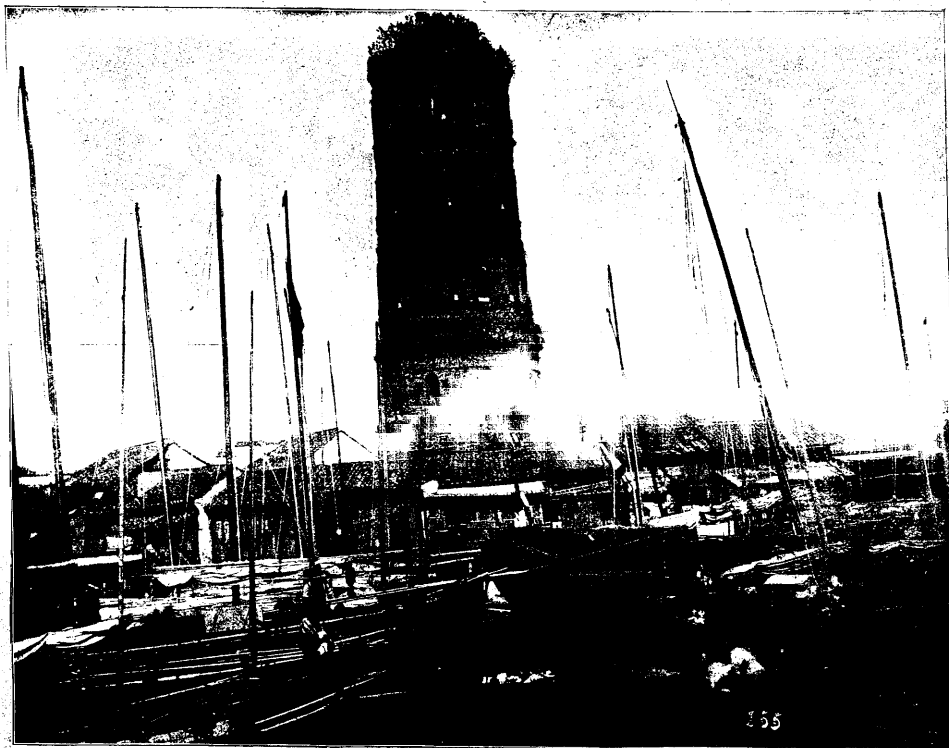
By M. B. BIRREL.

Toward the end of November of last year a visit was made to the stations in Central China by Mr. Lelacheur and myself. Mr. Shier also went part of the way. It occupied ten days, and took in Uan Sh'i, Nan Ling, Ts'ing Yang, Ta Fong and Fong Ling.

Getting aboard our boat a fair wind took us to the first of these places inside of seven hours. We found all here, viz., Misses Rhind, Farr and Parmenter, spending part of two days with them, and continued our journey. At dusk our boat was moored near a hamlet on the bank of a stream. Going ashore a few people

coolies were engaged to take us to Kinghsien, distant nine li. While waiting till the necessary coolies could be collected, the ever-attendant crowd was spoken to, and to such as could read tracts were given. Their statements, however, as to their ability to recognize characters had to be tested by asking them to read the book in our hands.

Opium couches, etc., in the large room where we bargained for the chairs told of that poison being sold here. A woman who evidently ran the business joined in our condemnation of the practice of opium smoking. But she lost her temper rather when told that she was as bad as any opium slave or other degraded sinner, for she sold the stuff. She was warned that Heaven (so the Chinese in-



WUHU, CHINA, CENTRAL STATION OF THE CHRISTIAN AND MISSIONARY ALLIANCE.

trast of bright, blooming vigorous youths ready to move out into all the world, with the company of returned veteran missionaries, weighted down with years of experience, hardship and trial, showing marks of bravery and endurance, and laden with fruits of the Spirit and Christlikeness only to be admired, is striking and most inspiring, calling forth loud strains of

collected, attracted by the reported arrival of foreigners. The darkness no doubt hindered them seeing as much of us as they would have liked, but it could not hinder us telling them the Gospel message, in the hope that its blessed light might dispel their moral gloom.

By starting early the following morning Si Ho was reached by 9 A. M. Our

definitely style God) would surely punish her for this. Her words were neither few nor gentle, and had not ceased when we took our departure.

Some twenty li further and Ts'ing li Kiang Chen was reached, and as there seemed a willingness to rent houses, Mr. Shier decided to stay and try and secure suitable premises. Instead of going on

took another road, and reached Nan Ling-hsien by dusk, surprising sisters Von Gunten, Grout and Clinch.

After evening prayers in Chinese we retired to our inn, a damp, draughty place, and our private room seemed specially designed to allow of public inspection by the curious. But these things were soon forgotten in sleep.

Next day was Thanksgiving Day, and the religious element, as well as the dinner, was not lacking.

The school teacher here, baptized last summer, was preparing for a visit to his home. His relatives having heard of his eating the doctrine were concerned for him, "The foreigner must have bewitched him." And so he was going home, taking a good supply of tracts and Gospels,

pillars had the names of parties who gave so much oil each month for the ever-burning temple lamp, hoping by doing so to secure benefits both for this life and the life beyond.

The 140 li between Nan Ling and Ts'ing Yang took two days. The scenery was especially beautiful during the first day. The road lay through a narrow valley, and back of the near low lying hills rose high mountains. The autumn-tinted foliage, the bamboo hedge lining the road, the occasional mountain brooks, and the hills, in some places so thickly carpeted with a tall white flowering grass as to suggest snow, all combined to make a pleasing prospect. And China's misery and smells were for the time forgotten.

It would take too long to give details

couraging attendance at public worship with attentive listeners.

Eighteen li by land and twenty-five more by boat and Ta Tong was reached, and after our cramped, shilly boat passage brother Nichol's snug quarters were extremely welcome. Making a short stay here we were soon *en route* for Wulu, calling, however, at T'ong Ling, an outstation of Ta Tong, and in spite of head winds and rough water reached our destination by Thursday noon.

After resting a few days we set out for Han Shan, which lies in another direction from the others. While here a new house was successfully rented, which will be a decided help to the growing work. The brethren there have much reason to thank God. Take courage.



OLD NANKING, THE FORMER CAPITAL OF CHINA.

that others might hear and believe the same bewitching news. I won't soon forget his words as he said, "I know that I am weak, but I am in Jesus. He is the Vine, and I am a branch to bear fruit for Him." He was in the place of "all power." Getting off Friday morning, an hour was lost at the North Gate waiting for a coolie to replace an opium smoker, who learning that we would not let such stop on the road and waste time, had made himself scarce. A Ti Tsang temple was inspected while thus tarrying, and the attendant priest told us how this idol had caused his unfortunate death.

At our inn among the group that listened to the Gospel was an old man, who said he had several of our books, having got them from a colporteur. He lamented his "bitterness," over sixty years old, very poor and having to work hard. One could only tell of the true "sweetness" of which Jesus is the Author.

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A GREETING.

The committee and missionaries of our Central China Mission have sent the following greeting to the Board from the recent Conference. We know our readers will be touched by its simple and sweet tone, as well as impressed by the apostolic power in these words:

WHEU, China, Dec. 30, 1897.

Members of the Board of the Christian and Missionary Alliance:

DEAR BRETHREN: Grace be to you and peace from God our Father and Jesus our Lord.

First we thank God through Jesus Christ for your all, making mention of you in our prayers, remembering without ceasing your work of faith, and labor of love and patience of hope in our Lord Jesus Christ in the sight of God our Father, knowing, brethren, your election of God by whom ye were called unto the fellowship of His dear Son.

"And God is not unrighteous to forget your work and labor of love, which ye have showed toward His name."

"My Spirit remaineth among you; fear ye not. Be strong, therefore, and work, for I am with you, saith the Lord of hosts."

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break faith on the right hand and on the left, and thy seed shall inherit the nations and make the desolate cities to be inhabited."

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "No weapon that is found against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. 'This is the heritage of the servants of the Lord. For they are men wondered at.'"

We, the members of the Central China Mission, convened at Wuhu, this 31st day of December, 1897, send greeting in the name of our Lord Jesus Christ.

It is from a deep sense of gratitude we send the expression of our thankfulness to you, the members of the Board, for your remembrance of us and our needs on the field.

We praise God also for His marvellous grace and goodness to us as a Mission in permitting us to enter new fields of labor, viz., Thibet and Hunan, and now with fresh hope and courage we go forth into 1898, and expect our Lord to do even greater things through us.

It also affords us great pleasure to speak of the goodness of our Lord in His preservation and care over us the past year. Today we stand with unbroken ranks, and we believe that you will join us in our joyful tribute of praise to our God and Father, "whose we are and whom we serve."

"Sing ye to the Lord, for He hath triumphed gloriously."

Finally, brethren, be strong in the Lord, and in the power of His might.

Yours, in our coming Lord,

JAMES SMITH,

M. B. BIRNELL,

MADEY F. PARMETER.

Jewish Mission Field

W. E. BLACKSTONE, and MRS. T. C. ROUNDS, Chicago.

The Rev. Isaac Levinson, in the *Morning Star*, writing of this truly great converted Jewish rabbi, who was at once a scholar, teacher, preacher and diplomat, says:

"He was connected with the London Jews' Society; but such a soul could not be under any organization. He was too great an enthusiast, and no committee could have control over his acts. He was like the prophet Elijah—here, there and everywhere, and no earthly power could regulate his life. It was regulated and inspired from above.

"He has been forcibly described as 'a brilliant comet, flashing across the grand expanse of the mission field, with motions impossible to calculate, and capable of setting the whole system on fire. Watched, admired, and wondered at by all, and then as suddenly disappearing from the view, and sinking into obscurity.

"When we should have supposed him in Syria, we hear of him in Malta; and when we are told that he is gone to England," he is standing unappalled among the crumbling towers of Aleppo, or all alone in the wilds of Asia; he is seeking out his brethren in Bokhara. A man who at Rome calls the Pope the dust of the earth, and at Jerusalem tells the Jews that the Gemara is a lie—who passes his days in disputation, and his nights in digging the Talmud; to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or of his present faith; who can conciliate a Pasha or confuse a Mulah; who travels without a guide, speaks without an interpreter, can live without food and pay without money; forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men without giving offence to any. As a pioneer he is matchless; he knows of no church but his heart; no calling but that of his zeal; no dispensation but that of his preaching. He is devoid of enmity towards men, and full of love to God. The Jews all perceive, as every one must, that whatever he is, he is in earnest; they acknowledge him to be a sincere believer in Jesus of Nazareth; and that is a great point gained with them, for the mass of the ignorant and unconverted Jews deny the possibility of real conversion from Judaism."

Joseph Wolff was an apostle of missionary enterprise. His services have been not only appreciated by missionary societies, but also by the British Government.

ment, to whom he rendered splendid service. In 1862 this great Hebrew Christian finished his course and entered into his rest.

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Commenting on *The Jewish Year Book* for 1897, edited by Joseph Jacobs, London, England, *The Jewish Missionary Intelligence* says: "The Jewish Peerage, Baronage, Knighthood, etc., is followed by a list of Jewish celebrities who have lived in various lands during the present century. Among these are poets, painters, philosophers, scientists, philanthropists, statesmen, who have occupied a foremost place among their fellow men, and it is not a little remarkable that no less than fifty-eight, or 14 per cent., of the whole number are marked as having been 'converted,' that is, had embraced the Christian faith. It is often objected that mission work among Jews deals only with the lowest and least religious and intelligent class, and that converts are bought and do not become such from conviction. But how is it to be accounted for that so surprisingly large a portion of the noblest intellects of the Jewish race have found satisfaction for their spiritual longings only in the faith of Christ? Surely they were not bought? Might we not put it, with all respect, to our Jewish friends, whether they may not have allowed prejudice, and their conservative spirit, and the fear of losing their distinctive position as a peculiar and highly favored people, to blind their eyes to the Truth?"

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The Rev. John Wilkinson, through whose agency hundreds of thousands of Hebrew New Testaments have been distributed among Jews all over the world within the past few years, says: "Of course, we cannot yet say how many New Testaments have been sent out from or through the Book Store in 1897, as the accounting for 1897 is not yet quite finished. But there were 64,353 sent out in 1896."

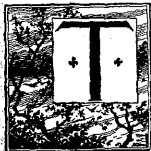
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The Anti-Semites are endeavoring to get two bills through the Diet sitting in Berlin. (1) To prevent the emigration of foreign Jews. (2) Regarding the stunning of animals. Both bills have been formerly rejected by the Diet, and will again probably share the same fate.

The Support of the Church, or the Principle of True Spiritual Giving

Weekly Sermon—By Rev. A. B. SIMPSON.

"Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come. And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."—1 Corinthians xvi. 1-3.



HIS manual of church principles and polity would not be complete without a statement of the Scriptural method of finance and God's plan for supporting His church. The

ancient tabernacle was borne by the Levites on their shoulders, and God has provided that His church should be sustained by the offerings of His people. Many false methods are abroad, and Christ is often dishonored by the appeals of His church to an ungodly world, and the compromises that her rulers often make for the sake of securing the mercenary gifts of unholly men.

This subject is discussed by the apostle at still greater length in the eighth and ninth chapters of the second epistle to the Corinthians, and in the following discussions we shall first briefly outline the points brought out in the present passage, and then more fully unfold the comprehensive and exhaustive treatment of the whole subject in the longer passage in the second epistle.

I. The divine law of giving. He speaks of the matter here as an order which he has given to the churches of Galatia, and which he now re-enacts in the church at Corinth. The subject of giving formed part of an elaborate system under the Mosaic law. It was not a mere matter of caprice, but it was regulated by the most positive and binding ordinances. God's ancient people were required to give what practically amounted to almost three-tenths of their income for the support of the priesthood and the service of the tabernacle, and for the great national feasts, and so long as they were faithful to these ordinances and claims of their covenant God they were never found to be a burden, but increasing prosperity rewarded their liberality and obedience.

It is generally supposed that giving in the New Testament is left entirely to the impulse and good will of the individual Christian. This is excused under the plea of the larger freedom of the Gospel. Now, surely, if the grace of God has advanced with the advent of the Christian age, and we are living in a larger dispensation of privilege and blessing, surely the Christian liberty of the new dispensation

law. It would be a shame, surely, if we should content ourselves with giving one-tenth of our income, or even three-tenths as they did. More fitting is it that our love and liberty should give all. And yet, the fact is, that the average gifts of the people of God today do not begin to amount to a single tenth of their actual revenues. Three-tenths of the income of the people of God in this country alone would give us sufficient revenue to evangelize the whole world in a few years.

The New Testament church, however, is not left without a definite law on the subject of giving. The "order" which Paul gave to the churches of Galatia and Corinth is still binding upon us, and no Christian can expect God's blessing to rest on the spirit of stinginess and selfishness. It is still as true as ever, that "the Lord loveth a cheerful giver," and "he that watereth shall find his own soul watered" in return.

II. The divine method of giving. "On the first day of the week let every one of you lay by him in store." This clearly suggests systematic beneficence. It is not to be a matter of caprice or random impulse, but it is to be done regularly and periodically. It is to be done even when there is no urgent need appealing for help and no cause in distress, addressing its claims to our sympathy. We are to have a fund always available for the Lord's claims and the Lord's cause. While we are to recognize all we spend even upon ourselves and our families as spent for Him, we are to take a proper proportion of it, and set it aside to be available whenever needed for the special needs of the Lord's work.

The advantages of this system are obvious. It prevents mere giving through excitement or haste. It makes our beneficence deliberate and conscientious, and it provides a fund which is always available, and which only makes it necessary for us to determine where the greatest need is. It is delightful to receive letters, as we often do, with such statements as this: "I have some of the Lord's money, and I believe He wants it to go for China," or "for Africa," as the case may be. This makes us stewards and trustees of what the Lord commits to our keeping and "co-workers together with Him."

The fact that it was to be offered on the Lord's day gives the transaction a distinctly sacred character, and makes it an

this from some of the ordinary methods of so-called Christian societies to extort their needed financial supplies through the devices of the auction mart, the produce exchange, or the theatre, or, still lower, the cheap restaurant.

III. The standard of Christian giving. "As God hath prospered you." This is intended as a definite recognition of the fact that everything we have belongs to God, and our offering is just the tribute of glad acknowledgment of His proprietary right to us and all we call our own.

The expression, "That there be no gatherings when I come," is a very suggestive hint that Christian giving should be so conscientious and deliberate that it would not need to be stimulated by special appeals or public excitement. Indeed, the apostle seemed desirous of having no appearance of his seeking their gifts. He wished rather the whole impression of his visit to be spiritual, and their offering to be so entirely spontaneous that it would be complete before his arrival.

IV. The administration of the gifts of God's people. Careful provision is here made for the financial administration of Christ's church. The donors are to have the privilege of selecting the one that shall administer their gifts. "Whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." He recognized the importance of the utmost care in the administration of the business of Christ's cause and the avoidance of all possible blame. It is most important that those who are entrusted with the gifts of Christ's people should see to it that they are administered economically, honestly, and with the most conscientious regard to their accomplishing in the most effective way the purpose of the donors and the benefit of the cause of Christ.

Passing now to the larger discussion of this subject in the second epistle we are gratified to find the whole subject is developed with the utmost completeness and attractiveness, reducing almost to a science the principles of Christian beneficence.

1. The high place of giving is first recognized. It is called "a grace," and is classed with "faith, utterance, knowledge, diligence, and love," and pressed upon them as one of the fruits of the Spirit and the essential graces of the Christian character. We may be fervid in our religious emotions, and ardent in our expressions of consecration, but if we are stingy and selfish it will detract from everything. The lack of the grace of giving is a fatal blemish upon our Christian character.

2. The divine motive of giving. "Ye know the grace of the Lord Jesus, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich." This is the supreme motive, the sacrifice and love of Jesus Christ. "Thanks be unto God for His unspeakable gift." This is the watchword of all true beneficence. After Calvary

here expressed as an impoverishing of Himself is unspeakably tender and appropriate, and after such a spectacle, we may well say of any sacrifice, as a dying Christian woman once said to us of the sacrifice of her life and her dearest ones, "It is little to give for Him."

3. The deep source of Christian giving — our own personal consecration. "This they did not, as we hoped, but first gave their own selves unto the Lord, and unto us by the will of God." The gifts of these saints began in self-giving. Nothing is of value to God that does not bear the marks of divine ownership, and it is vain to look for the support of Christ's cause to half-hearted Christians. Let there be an entire surrender to Him, and the offerings of a few consecrated Christians will outweigh all that the wealth of millions could do. Our Christian efforts must not begin at the pockets of people, but at their hearts. Slay the idol of self, and the treasures of our beneficence will be sufficient to save the world.

Once in India a British officer gave orders that a heathen idol should be smashed to pieces. The priests resisted long and obstinately, but at last the order was fulfilled, and, lo, as the idol fell in shattered fragments, a great flood of golden coins poured out amid the ruins! Slay the idol of self, we again repeat it, and the treasures will be enough to evangelize all the earth.

4. The crowning glory of Christian giving, namely, sacrifice. "In a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality, for to their power I bear record, and beyond their power they were willing of themselves." So strongly does the apostle express this overflow of love that he ruins his grammar to give utterance to his thought, and uses the hyperbole, "the superabundance of their joy, and their deep destitution, superabounded unto the riches of their liberality." Giving reaches its climax in sacrifice, and sacrifice reaches its fulness in a joy that does not feel the sacrifice, for we read of superabounding joy side by side with superabounding giving. Sacrifice is worth nothing until it ceases to be sacrifice, and giving never reaches its blossom until it runs over into the sacrifice of joy. "Giving," as has been well said, "until it hurts, and then giving until it doesn't hurt."

5. The true spirit of Christian giving — perfect voluntariness. "They were willing of themselves" (v. 3). And again, "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not" (v. 12). What God looks at is the intention and the heart. He sees the throbbing love that prompts the gift, and he often sees the still deeper love that weeps because it has nothing to give; and He counts the will for the deed, and says, as He did of old, of another of His servants, "It is well that it was in thine heart." These Corinthian Christians had so longed to give that they had even ven-

accepted the pledge and had now enabled them to make it good in actual performance. Therefore, He reminds them in the next place of

6. The necessity of conscientiousness in the performance of our purposes and the fulfillment of our pledges. "Now, therefore," he says, "perform the doing of it; that as there was a readiness to will, so that there may be a performance also out of that which you have." It is most important that our giving be conscientious and honest, and that we be careful not to let our purposes and promises be easily forgotten, or lightly excused, for God does not forget them; and He takes great delight in our conscientious fidelity to these things, and our keeping faith with him as strictly as we would with a fellow being in any matter of a common and business interest.

7. The principle of proportionate giving. "For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, and that their abundance also may be a supply for your want, that there may be equality: as it is written, He that had gathered much had nothing over, and he that had gathered little had no lack." This is the principle of true Christian communism. God does not always require you to hand your money over absolutely to some other man to be the trustee and agent of your beneficence, but He may want you to retain your money, and still act as His steward and trustee; but in so doing be very sure that you are not transgressing this divine law of proportion. Your abundance is to be the supply for the want of some other, and if you can hold that abundance and see the cause of Christ in distress and extremity your heart is not responsive to the life and touch of your living Head. For "if one member suffers all must suffer, and if one rejoices all should rejoice together."

We believe this lesson is yet to be learned by the wealthy members of Christ's church. We most fully believe that if there were more business men to-day who would accept the trust of becoming the dispensers of God's money, absolutely at God's bidding, that He would surely place in the hands of some of these men the millions which now are consumed wholly in selfishness and greed, and give them the divine joy of seeing the world evangelized and the Lord's immediate coming brought nigh.

8. The administration of the gifts of God's people. This subject is again presented in this passage, and the apostle shows with delicate tact how careful he was to have it, "that no man should blame him in the abundance which was administered by him, providing honest things, not only in the sight of the Lord, but also in the sight of men." He tells them about Titus, who is to administer this fund, reminding them that "his praise is in the Gospel throughout all the churches," and he informs them of the appointment of the other officers also who

ings. Nothing can be finer than the thoughtful consideration here given to every question affecting the confidence of the people of God in all things.

9. The beautiful fruition of Christian giving. First, it bears fruit in blessing to the giver. "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound unto every good work." This undoubtedly refers to temporal prosperity. Some people think that all the promises of this kind belong to the Old Testament. That is not so. God's promise to reward the liberal giver is just as true as it ever was. Still "He that withholdeth more than is meet" will find that "it tendeth to poverty," and "the liberal soul will be made fat." If we use God's gifts honestly and generously for God's glory He will prosper us and enlarge our power to give more.

Again, not only will it bring prosperity to the giver, but it will bring him abundant usefulness, or, as the apostle expresses it so forcibly in the tenth verse, as happily translated by Rotherham, "He who supplies seed to him who is sowing and bread for eating, will supply and multiply your seed and cause to grow the products of your righteousness." Thus you shall have a partnership in the work of him whom you sustain. You shall be a sharer in his joy, in his fruit, in the work he does and the souls he saves. Thus, although you may never set your feet on heathen shores some day there will come trooping to your side the swarthy children of distant continents, and will hail you as the instrument that led them into the blessed hopes and privileges of the Gospel.

One other blessed effect of your giving will be the prayers that will ascend to God for you from those you help. It is a blessed thing to have the prayers of God's children follow us, and this is peculiarly the privilege of those who help others. They become surrounded with the intercession that holds them ever to the heart of God, and becomes a channel of unspeakable blessing to their lives.

10. The glory that redounds to God from our giving. The apostle speaks here of the thanksgivings that go up to God on account of the gifts of His people, and the glory that redounds to His name through the multiplied fruits of our beneficence. As God Himself is the great Giver, so He has made it the law of the universe that we can only reach the highest blessing through the love that gives.

Abraham could not enter into the fullness of his covenant until he had laid his all upon the altar of Moriah. Moses could not become the leader of Israel until his mother had given him unreservedly away in the floating ark of sacrifice amid the weeds of the Nile. Samuel, the great reformer, was a mother's sacrificial gift. The temple of Solomon was reared on a site that had already been the scene of Isaac's sacrifice, and which David in-

IS THERE A PERSONAL DEVIL?

By JOHN ROBERTSON, D.D.

If you visit any of the great libraries of the city, such as the Mitchell Library in Miller Street, and just drink in the spirit of the place, you will find that it is this: the book-shelves all round you are laden with books, but the cold type that has been used in setting them up is not what is there. The spirit of the library is not the material boards and leaves of the books, but it is *Mind*. Though the writers of these books are all dead, behold, they live; the very thought of the place is "*mind*." In the operations, active, ever active, of the human mind, you feel that man is immortal, that he is not a mere animal limited by his senses, but that there is left behind in him, a testimony that there has been a bit of spirit in him, that there has been something psychical, mindish, and soulful, if there be nothing higher in the soul of man. Thought is his prerogative, and there it is enshrined in the books.

And the same truth comes to our minds when you visit our factories. The most complex machine that I ever saw was the Linotype machine setting up a newspaper in Belfast. The type was made on the spot, and molten, set and fixed. The levers seemed almost as if they were guided by thought as they lifted those letters and placed them where they should be. You had a kind of uncanny feeling as you looked at it. It was a testimony to the human mind. Thought has taken place, and development has come; and the earth is full of the results of the processes of man's thought, of man's mind.

Brains throb! Ay, but that is not thought. It is not the cells in your brains, that to the ignorant might seem to have been flung together in a haphazard way; it is not these cells of the brain that originate the thought. Foolish man, if you think so. Suppose you get to the truth of the gray matter of the brain, suppose we grant it as the governing power: and it is so. When I stand at the stern of a vessel, and behold the propeller churning the water into foam, and driving the ship right ahead, I never say, "Great propeller, you are the main reason of the ship making progress." I say, "Mighty steam unseen, mighty forces generated in the heart of the vessel, it is thou that dost drive the propellers that drive the ship."

So, grant that you get the cells, grant you science, and I do, is there not something behind the working of the cells of the brain? Is there not a spirit force? Is there not a human mind that lays hold of the cells and drives them in the regular processes of human thought? I think

we in our bodiness which is, in our opaque fleshness, have spirit, have thought, what must the devil's brain, and spirit, and mind, be like? The Word of God says, "Man is made a little lower than the angels," ay, but lower. So as Satan is an angel, the range of his intellect is beyond mine; he is an intellect; he is a spirit. He has got a force behind him that I cannot approach. So we had better be very wary, and we ought to walk very humbly before God, when we reflect that opposed to us there is a mind, and an intellect, and a thought, beyond our powers, even the diabolic, infernal agency of the Devil. He is not ashamed to use it. He will bring every endowment into play for the one purpose of damning your soul. The whole endowment of the devil, he brings into the field; not a cannon is left behind; the whole armaments of hell are planted in the plain, and it becomes me this year not to minimize the strength of Satan. He has lost his character, but that has made him all the more determined in the play of his intellect against God and man.

I read about Robert Andrews, one of our old Scotchmen, in days gone by, who came to his master on the Saturday night—he was a gardener—and in addition to his own pay, his usual weekly wage, he asked from his master, with whom he had been for ten years, trusted and depended upon, the pay of another man. It was a great blow to the master, to have to look him straight in the face and say, "Robert, do you mean to cheat me? You have asked from me the pay of a man whom you have dismissed eight days ago." It was like a pistol shot to the man's heart. The blood left his face, and he staggered like a drunken man; and the master seeing that he felt it so much said: "You will be continued in your place of responsibility, but, oh, Robert, your character, and my confidence in you, are gone forever." That was Saturday night. On Monday morning Robert did appear, but he was as weak as a child; he had hardly strength to put a spade into the ground. They saw he was ill, and advised him to go home. He reached his house and took to bed. He never rose again; he died of a broken heart. On the Wednesday forenoon, just before his death, he said that it was the loss of his character that killed him. Only once had he tried to deceive his master, and the shame of discovery took the heart out of him, and the strong man died.

I would have thought more of the devil if he had died when he lost his character. But he lives and is infernally active today.

though his character is lost, just because he is the devil. Do you see it? It merely makes the fire of hate in his heart burn all the hotter, and the big brain and the great mind of the devil is opposed to our progress heavenward. Mind that.

The devil then has knowledge. He has what we call "intuitive knowledge." We get truth by a painful process, we need to step from fact to fact, we need to make great leaps and vaultings; we need, from the facts, to rise up in induction, and get hold of truth; but man before the fall had intuitive knowledge of truth; he saw it without the logical processes. When God brought the animals before Adam, what do we read? "Adam gave them names." In the Hebrew it is definite, "Adam named them as their beings were." He put the right names on them; he grasped intuitively the knowledge of what they were. It is a very important statement, that Adam named the creatures that God made. Did you ever notice that when he awoke from the sleep, and behold, his companion, given by God, beside him, what we read? Do not hurry over the expressions in God's Book. He knew her at once. She was made in his sleep, but he said, "This is now bone of my bone, and flesh of my flesh, she shall be called 'Eve'—'livin'." He knew it; that is intuitive knowledge, and that is the knowledge of the devil.

So you and I are dreadfully handicapped against the devil. He has got angelic intuition; he knows, while we have to climb and guess. Ay, and by this time, he has got experimental knowledge, too; that is more. He has not been ages persecuting the remnant of the seed of the woman that keep the commandments of God, and hold the testimony of Jesus Christ, without an increase of knowledge. You send a boy to learn his trade, and the first day he is at it, oh, his fingers are all like thumbs, or as if he had butter upon them; he cannot do anything. The tips of his fingers are blunt; he can do nothing; he is out of sorts and clumsy, and he feels it. Ah, but wait a bit, weeks and months pass; the foreman says this, and the foreman says that, and by-and-by the lad gets the tips of his fingers, and when he becomes a journeyman he is fully trained and conscious of his power and knowledge. He has gained experience. Experimental knowledge has developed him into a fully qualified workman, and he claims full pay the first day of his journeymanhood. Brave fellow! but I do not say that he gets it, though he feels that he ought to have it, for he has knowledge, experimental knowledge.

So mind you, and, oh, take it in, for it is true, the devil is past his apprenticeship deceiving human souls. Do you not believe that? He is past the putty-fingered stage; he is past the time when he felt awkward and stupid against God; he is infernally keen at his work; he has got ages of experience behind him, so it becomes us to beware of him. Can you not read in your Book how the apostle gets about this matter, how he

nent of the church of God. In Second Corinthians, second and eleventh, he says, "Lest Satan should get an advantage of us; for we are not ignorant of his devices." The word is *Noemata*, the skill, the developed artismanship of the devil. The apostle says, "We know he is an expert, therefore we art not ignorant of his devices;" and in the sixth chapter of Ephesians, the eleventh verse, through the Holy Spirit given unto him, Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles, *Methodeias*, the methods, the tricks of the devil." He has got trade tricks. "Put on the whole armor of God," that ye may be able to stand against the trade expertness of the devil;" and once more, in the second chapter of Revelations, at the twenty-fourth verse, where the Holy Ghost through John says, "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the *Bathe* depths of Satan." Ah, the unfathomable skill, the expertness of the devil! Ah, mighty is the foe that is against us! In 1898 he is mighty and expert against God and our souls.

The Word is no alarmist; these expressions are all poised by the Holy Ghost before they are used, and they bring before us an infernally expert artisan of the pit. Oh, what skill he has, what wonderful appliances, and what resources. At Istia, near Moscow, they show you a bar of iron in their iron works that has Peter the Great's mark on it, and the owner of the works tells you that was made by the Tsar. Peter the Great not only ruled, but he became an artisan; he wrought at the forge, he hammered at the iron; and this is a "pood" of iron that he himself forged, and his mark is on it.

So the devil has started work, he has not only left the glory of his first position, but he has become an expert at the forge of hell. Is not that Scripture truth? His weapons? The Scripture speaks of his darts. You cannot make a dart like the devil. You Glasgow men are proud, and rightly proud, of your artisan skill, of how you can twist and work at these iron bars. Ay, but the devil beats you; mind that. Snares are set before us, as they were set on the battlefields of Bannockburn, when Robert the Bruce at the dead of night caused his Scotch followers to dig holes, and to put into them spikes, to pierce the hoofs of the English cavalry horses.

So this year, and in my whole future, it has been surveyed by the sapper of hell. Mines, snares, pitfalls are ahead of me. The devil by this time has developed resources in the craft of war against God and man that would astound us. We can measure brain with brain, the world over, up to who will measure brain with hell? I give it up. All that we can do is to press close to our Champion, Jesus Christ.

The devil is mighty, ay, but listen, our Saviour is Almighty. The power of the

short of the Saviour in resources and in power; Christ is the Almighty God. Do not judge Him by that sad march from the judgment hall to the cross. Do not mistake, as men mistook when He hung there, and who said: "If He be the Son of God let Him come down." He was the Son of God, but He stayed, not because the nails could hold Him, but because my sins were on Him, and love to me kept Him there. He is the Son of God though He died on the cross. Jesus Christ is Almighty; He is bound to win. There is no doubt in the battle. That should make you glad. There is no doubt about this war; there are no hazards in it. Christ is Conqueror, and if you only rally yourself by Jesus Christ you are certain to get the victory. The devil has science, but Christ has omniscience; the devil has knowledge, but Christ has all knowledge. Christ is the mighty God whatever His name may be.

I remember hearing of Sam Kelper, a noted minister of three generations ago. He was preaching in a strange place, and let fall for once, to the common ordinary people, the word "Deity;" and a sailor, rough and blunt, was in the gathering, and cried aloud, "Deity, Deity, who is he? Is that my God A'mighty?" Sam Kelper bowed his head and said, "God forgive me, my friend, for using a word about my Lord that was not plain; but when I said 'Deity,' I did mean the Almighty God." That is the name of Jesus; it is "Almighty God." So, with Him, all is well.

The devil, after all, is limited in knowledge; he has not the knowledge of the future. He looks at the events passing and makes an expert guess; that is all. He sees the shadows of coming events on the blinds of the house; he overhears conversations; he reads the Book; he studies prophecy; he is expert in the Scriptures, and he beholds with the other principalities and powers, the wisdom of God in His church revealed; but it is only God who has the knowledge of the future. "I, the Lord, foretell; I, the Lord, try the reins of the heart;" and we have God; that ought to be the whole battle.

Alexander heard the soldiers discussing in a downhearted way the chances of the next day. "Oh," they said, "the foe is overwhelming. Why, I heard the plain tremble beneath their chariot wheels. It will be a dreadful lookout on the morrow. Why they outnumber us three to one." Alexander heard it, and drawing aside the curtain of his tent he said to the craven-hearted ones, "How many do you count me for?" "The victory," Alexander meant. So Jesus Christ, as our eyes behold the future, as we see the muzzles of the guns of hell concentrated upon us, Thou dost say, "How many do you count me for?" "For the victory." They overcame him by the blood of the Lamb." It is victory. All hail! the human heart that in the battle has Jesus, the victory is yours. The devil cannot fight against Jesus Christ; put yourself into His hands.

when the widow and the fatherless had to be avenged, there rode into the lists the knight champion, visor closed, but he put it up that all might see who he was. He was there to fight for the widow and the orphan; he was the champion of the helpless. That is why Jesus Christ is here. He is here, as Davir was champion of the Israelites, to champion the cause of my soul. So do not engage the devil yourself; say, "Here is my champion. I have not a word to say to you, just fight it out with Christ. Go to my Saviour, and I will be content to take the result of the conflict." That is victory. Let Christ do your fighting. You tempted man, let Christ undertake your cause; you tried one, let your Saviour champion your cause this day.

I remember reading an incident that occurred in Florence. Abbe Listz, the great pianist, he whose fingers just seemed created for the keys of the instrument, and from it brought such wonderful and entrancing music, he was calling at the house of a friend. The friend was gone out, but the children were there, left with the servant; and the pianist heard the little ones regretting that they could not get a romp and a dance, because not one of them could play a tune on the piano. Wishing to please the children, he went in and said, "My dear little ones, I think I will play a tune for you." The biggest boy looked at him and said: "You cannot play the piano." "Well, I shall try." "You cannot play the piano." "Well, I shall do my best." He sat down, and the incredulity of the infants soon fled, for never before had they danced to such music as Listz brought from that instrument. Ah, Jesus Christ, You can do it; You can bring from my temptations, and my difficulties, and the uncertainties of my future, a glorious marching song, in the time and tune of which I shall step upward to God, scathless and safe in the keeping of Christ. Go near to Christ, you are safe there. I shall close with this. I once saw a splendid sermon; the best sermons are not heard, but always seen; mind that. There was a brood of chickens in the farm-yard, and they were all pecking away beside the mother. The big hen was cluck, cluck, clucking as she only could; and the little ones were following her advice, when, lo, a strange dog came over the fence, and towards the wings of the mother; and did not she look fierce? Why, the dog looked as if he was quite dubious about the state of matters; and all the while the chickens were peeping out from their place of safety, with a defiant and impudent look, as if to say, "Ah, you big black dog, you will not get us here." They did not come out, they kept in the refuge that God had given them and peeped out. Ah, that is the Gospel. Get near to Christ, and the big black dog of hell cannot touch you. At the cross, remain beside Jesus, and you are safe, you are all right, for this year and for eternity. Glory to God, for He, our Saviour, is the Almighty God.

HEALING

HEALING IN THE EARLY DAYS OF METHODISM.

Among the Methodists we find references here and there to the appearance of miraculous manifestations in the churches. There is one striking incidence which is recorded of Ann Mather, daughter of Joseph Benson, the Methodist commentator, the story being given in full by the father in his journal. She had been afflicted with lameness in the feet, for some years, having no use of her limbs, and not for a long time having walked a step. We give the narrative in the words of Mr. Benson's journal, abridging in unimportant details:

"October 4th. This evening the Lord has shown us an extraordinary instance of His love and power. My dear Ann yet remained without any use of either of her limbs, and indeed without the least feeling of them, or ability to walk a step or lay the least weight upon them; nor had she any use of them for upward of twelve months. I was very much afraid that the sinews would be contracted, and that she would lose the use of them forever.

"We prayed, however, incessantly, that this might not be the case; but that it would please the Lord, for the sake of her three little children, to restore her.

"This day a part of my family, and some of my pious friends, went to take tea at her house, Mr. Mather bringing her down in his arms into the dining-room. After tea, I spoke of the certainty of God's hearing the prayer of His faithful people, and repeated many of the promises to that purpose. I also enlarged on Christ's being the same yesterday, today and forever, and still both able and willing to give relief to his afflicted people; that though he had doubtless done many of His miracles of healing chiefly to prove Himself to be the Messiah, yet He did not do them for that end only, but also to grant relief to human misery, out of His great compassion for suffering mankind; and not a few of His other miracles of mercy He had wrought principally or only for this latter purpose; and that He was still full of compassion for the miserable. I then said: 'Ann, before we go to prayer, we will sing the hymn which was full of consolation to your mother,' and I gave out the words of the hymn, beginning

"Thy arm, Lord, is not shortened now;
It wants not now the power to save,
Still present with the people, Thou," etc.

"After singing, we then kneeled down to pray, and Ann took her infant child to give it the breast, that it might not disturb us with crying while we engaged in prayer. I prayed first and then Mr. McDonald, all the company joining fervently in our supplications. We pleaded in prayer the Lord's promises, and especially

three of his people should agree to ask, it should be done for them (Matt. xviii. 16).

"Immediately on our rising from our knees, Ann beckoned to the nurse to take the child, and then instantly rose up and said: 'I can walk; I feel I can!' and proceeded half over the room; when her husband, afraid that she would fall, stepped to her saying: 'My dear Ann, what are you about?' She put him off with her hands, saying: 'I don't need you; I can walk alone,' and then walked three times over the floor, after which, going to a corner, she knelt down and said: 'Oh, let us give God thanks!' We kneeled down and gave thanks, Ann continuing on her knees all the time, at least twenty minutes; she then came to me, and with a flood of tears threw her arms about my neck, and then did the same first to one of her sisters and to the other, and afterwards to Mrs. Dickenson, every one in the room shedding tears of gratitude and joy. She then desired her husband's brother to come upstairs, and when he entered the room she cried out: 'Adam, I can walk!' and to show him that she could, immediately walked over the floor and back again. It was indeed the most affecting scene I ever witnessed in my life. She afterward, without any help, walked upstairs into her lodging room, and with her husband, kneeling down, joined in prayer and praise.

"In conversation with her afterward, I learned from her the following particulars: that when she was brought into the dining-room a little stool was put under her feet, but which she felt no more than if her feet had been dead.

"While we were singing the hymn she conceived faith that the Lord would heal her; began to feel the stool, and pushed it away; then put her feet upon the floor and felt that; then, while we prayed, she felt a persuasion that she could walk, and felt inclined to rise up with the child in her arms; but, thinking, to do that would be rash, she delayed till we had done praying, and then immediately rose up and walked, as related."

Among the persons present who witnessed this remarkable scene was Mr. James McDonald, who followed Mr. Benson in prayer, and was afterward his biographer, and in making reference to this wonderful healing he says: "All believed that the power to walk, which she received in an instant, was communicated by an immediate act of Omnipotence."

FOR HIS GLORY.

By ABRAHAM FITTS.

For the glory of God and the encouragement and blessing of those who are sick, I desire to give my testimony of His healing me and filling me with the fullness of the blessing of the Gospel of Christ.

I was living in Florida, and had been there seven years and was all run down in health and spirits. I had ulceration of the bowels—a chronic diarrhoea—and a

sore throat and racking cough, chills and fever. I had the best of medical treatment for nearly a year, but received no benefit.

A kind lady friend had sent me copies of THE CHRISTIAN ALLIANCE quite regularly for a long time. Their reading was blessed to me, and I believed that God could and would heal me; but I lacked the faith to take the healing I desired. I resolved to go to Berachah Home, in New York, and learn how to trust God for my healing as my very last resort or hope for recovery. I arrived at Berachah so weak that I could sit up but an hour at a time two or three times a day only.

I thought I needed a blessing, but I learned there that it was the Blessor that I needed. Dear brother Pulis taught very plainly that Christ offers Himself to us, and that we need to receive Him for our righteousness, our sanctification and our redemption, and even for our faith. He is a perfect Saviour—able to redeem us from all sin and the results of sin; and sickness is a result of sin, he said. He taught that Christ is as willing to heal sickness now as when He was here on the earth, or else how could He be "the same yesterday, today and forever?" I was willing to receive these truths, and I studied God's Word to see if they were so. The Holy Spirit witnessed to their truth the more I read and prayed for light, and by His help I did receive Christ as a little child, after deeply confessing all past sins, and after His showing me my own entire unworthiness, worthlessness and dependence on Him for everything.

I then prayed for my healing, and was anointed for it, dropped all medicine, and He gave me faith to believe that He would do it. I then testified to having this faith, with scores of others, at the large public Friday afternoon service in the Gospel Tabernacle, and from that moment I was physically stronger and knew that I was healed. I soon after ate a hearty supper with a relish that I had not known for a year, and it digested. The cough and sore throat disappeared. When I went to my room, how I did thank and bless the Lord who had redeemed my life from destruction and healed all my diseases.

A few days after this I felt an attack of my old chills and fever coming on, was cold and chilly, finger-tips tingled and head ached, and I was not a little perplexed; but the Holy Spirit gave me this text, "Victory through our Lord Jesus Christ." I lay down and slept beautifully three or four hours, and waked up without a pain or an ache or any fever, and had not perspired in the least. But I was hungry and soon ate a good dinner, and from then till now—one and a half years—I haven't had a chill.

The next day I walked eight miles and was not tired. A few days after this I came to New Hampshire, and went to steady, hard work; have gained thirty pounds in weight, wife and children have rejoined me here, and together we bless the Lord with all our hearts for what He

WAITING FOR HIS RETURN

By GEORGE MÜLLER.

Is it the will of the Lord that we, His disciples, should wait for His return?

A great many passages might be quoted from the New Testament in proof of this; but, for the sake of brevity, I will refer only to a few. In Titus ii. 11-13 we read, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Observe how it is laid upon the saints to look for the blissful hope and appearing of the glory of the great God and our Saviour Jesus.

In Matt. xxiv. 36-41 our Lord Himself enjoins it upon us to wait for His return and to watch. In Matt. xxv. 13 the Lord said to His disciples, "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." Again in Mark xiii. 35-38 Jesus said, "Watch ye therefore for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, watch." Again in Rev. xvi. 15 the Lord says, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Now, are we, as believers, all watching? are we earnestly longing for the return of that Blessed One? Do our hearts truly yearn after Him, and long for His glorious appearing? Are we also doing our part to hasten on His coming? And is it habitually our prayer that the Lord will be pleased to hasten the fulfillment of events yet to be fulfilled before that day comes?

And now the last part of our subject practical effect this truth should have upon our hearts. If it be really received and entered into, the child of God will say, "What can I do for my blessed Saviour before He comes again? How can I most glorify Him? His will concerning me is that I should occupy 'until He come?'" How then can I best use for Him the talents with which I am entrusted, my physical strength, my mental powers? How can my sight, my tongue, all my faculties of mind and body be best devoted to His praise? How should my time, my money, all that I am and have be used for Him? How can my whole spirit, soul and body be best consecrated to His service?

Jesus should ask themselves, seeing that we are not our own, but are bought with a price, even with His precious blood. Instead of indulging in inactivity and listlessness on account of the evil state of things around us, we should pray and work, and work and pray, as if it were in our power to stem the torrent of abounding iniquity; for who can say how much good one single child of God, who is thoroughly in earnest, may accomplish; and how greatly he may glorify God by walking in entire separation from all that is hateful to Him? We have especially also to guard against the temptation of slackening our efforts for the conversion of sinners, because the world will not be converted before Jesus comes. Rather should we say, "The time that He delayeth His coming may be short; what therefore can I do to warn sinners, and to win souls for Him?"

When it pleased God in July, 1829, to reveal to my heart the truth of the personal return of the Lord Jesus, and to show me that I had made a great mistake in looking for the conversion of the world, the effect it produced upon me was this: From my inmost soul I was stirred up to feel compassion for perishing sinners, and for the slumbering world around me lying in the Wicked One, and considered, "Ought I not to do what I can to win souls for the Lord Jesus while He tarries, and to arouse a slumbering church?" I determined consequently to go from place to place, in order to preach the Gospel and arouse the church to look and wait for the second coming of the Lord from heaven.

I soon began the work, but in a short time saw it to be the Lord's will that I should stay for a while in Teignmouth, Devonshire, in a pastoral position, and labor in Bristol in the same way; but though I have now been a pastor for more than fifty-one years, my heart has always been true to these two points; and by means of "The Scriptural Knowledge Institution for Home and Abroad," which the Lord has permitted me to found, I have for forty-seven years been aiming at the conversion of sinners, and have sought to awaken the Church of Christ at large to look for His appearing as her great hope.

Besides this, from March, 1875, to March, 1881, I did almost constantly travel about (having visited eleven different countries and preached about eighteen hundred times), in order to preach the Gospel, to stir up Christians, and also to

In conclusion I would direct attention to II. Peter iii. 11-14: "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversations and godliness, looking for and hasting unto the coming (or, hastening the coming) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

As assuredly as the practical character of the Lord's second coming is really apprehended in the power of it, the most blessed effects upon the life and deportment of Christians will follow. By means of it we are taught what awaits the world lying in the wicked one, and what will be the end of all the world's glory, pride and pomp. The future destiny of the children of God is also unfolded to us, even that we shall be perfectly conformed to the image of our risen Lord, both in soul and body, when we shall see Him as He is.

Then shall we enter upon the possession of our inheritance which is incorruptible, and undefiled, and that fadeth not away; and shall be seated with Jesus on His throne (Rev. iii. 21), to judge the world in union with Him, and to spend a happy eternity together with our Lord in glory. "Behold I come quickly, and My reward is with Me, to give every man according as his work shall be" (Rev. xxii. 12).

ADVENT HYMN.

By FRANCES RIDLEY HAVERGAL.

Thou art coming, Oh, my Saviour!

Thou art coming, Oh my King!

In Thy beauty all-resplendent,

In Thy glory all-transcendent,

Well may we rejoice and sing,

Coming! in the opening East,

Herald brightness slowly swells,

Coming! Oh my glorious Priest,

Hear we not Thy golden bells?

Thou art coming! We are waiting,

With a hope that cannot fail;

Asking not the day nor hour,

Resting on Thy word of power,

Anchored safe within the veil.

Time appointed may be long,

But the vision must be strong,

Joyful patience can endure.

Oh the joy to see Thee reigning,

Thee, my beloved Lord!

Every tongue Thy name confessing,

Worship, honor, glory, blessing,

Brought to Thee with glad accord!

Thee, my Master and my Friend,

Vindicated and enthroned!

ALTAR OF INCENSE

THOUGHTS ON PRAYER.

By Rev. ANDREW MURRAY.

Dwell much in the inner chamber, with the door shut—shut in from men, shut up with God.

Secret prayer cannot be fruitless; its blessing will show itself in our life.

The knowledge of God's Father love is the first and simplest, but also the last and highest lesson in the school of prayer.

It was the sight of the praying Jesus that made the disciples long and ask to be taught to pray.

Definite prayer teaches us to know our own needs better.

Do not be thinking of how little you have to bring God, but of how much He wants to give you.

Faith in the promise is the fruit of faith in the Promiser.

May there be no doubt with God or with me as to what I have asked!

The law of the kingdom—the measure of faith must always determine the measure of power and blessing.

Close fellowship with God involves special separation from the world.

A loving life is one condition of believing prayer.

Not according to what I try to be when praying, but when I am not praying, is my prayer dealt with by God.

To forget self, to live for God and His kingdom among men, is the way to learn to pray without ceasing.

Prayer is not monologue, but dialogue; God's voice in response to mine is its most essential part.

Personal contact with God Himself is the only secret of power.

To the faith that knows it gets what it asks, prayer is a joy.

Prayer is the power by which that comes to pass which would not otherwise take place.

Let us hold fast the threefold cord that cannot be broken—the hungry friend needing the help, the praying friend seeking the help, and the mighty Friend loving to give as much as is needed.

With disciples full of faith in Himself and bold in prayer to ask great things, Christ will conquer the world.

Intercession is part of faith's training-school.

Between the "have received" in heaven and the "shall receive" of earth, believe; believing praise and prayer form the link.

Let the measure of Jesus' power to work in you be the measure of your boldness.

Only in the Word, only in the Spirit, but in these most surely can we know the will of God, and learn to pray according to it.

warded by God Himself working continually.

Let this be a message to all God's tried and weary ones, that there are more praying for them than they know.

A PRAYER.

LET US MAKE THIS OUR PRAYER.

In Rev. Dr. Norman McLeod's diary we found these words: "God knows me better than I know myself. He knows my weakness—what I can do and cannot do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in advancing His cause in ways which seem to me almost a waste in life, than I could in any other way. I am sure of that. Intellectually I am weak; in scholarship, nothing. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art Thou, God! O my Father, keep me humble! Help me to have respect to my fellowmen, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, and devilish pride, all that is abhorrent to the mind of Christ. God, hear my prayer. Grant me the wondrous joy of humiliation, which is seeing Thee as all in all."

TRUE PRAYER.

By ALEX MACLAREN.

True prayer is not pestering the Throne with passionate entreaties that a certain method of deliverance, which seems best to us, should be forthwith effected; but is a calm utterance of need, and a patient, submissive expectance of fitting help, of which we dare not define the manner or the time. They are wisest, most trustful, and reverent, who do not seek to impose their notions or wills on the clearer wisdom and deeper love to which they betake themselves, but are satisfied with leaving all to His arbitrament. True prayer is the bending of our own wills to the divine, not the urging of ours on it. When Hezekiah received the insolent letter from the invader, he took it and "spread it before the Lord," asking God to read it, leaving all else to Him to determine, as if he had said: "Behold, Lord, this boasting page. I bring it to Thee, and now

burden which we roll on God lies lightly on our shoulders, and if we do roll it thither, we need not trouble ourselves with the question of how He will deal with it.

TRY IT THIS WEEK.

Let no day pass without personal, secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings, and brooding over sights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept His service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this will determine how His coming will find us, as it must to thousands.—Sel.

THE GREATEST THING.

—Sent by L.

Mr. Coleridge, within two years of his death, very solemnly declared to me his conviction on the subject of prayer. I was sitting by his bedside one afternoon, and he fell—an unusual thing for him—into a long account of many passages of his past life, and then he turned to me and said: "Oh, my friend, it is to pray, to pray as God would have us. Believe me, to pray with all your heart and strength, with the reason and the will—to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleases thereupon. This is the last, the greatest achievement of the Christian upon earth. Teach us to pray, O Lord!" And then, bursting into a flood of tears, he begged me to pray for him.

SAVING TIME.

By B. WILDER.

He that saveth his time from prayer shall lose it. He that loseth his time for communion with God shall find it in blessing.

We again ask our readers to send to this office any short and condensed thought for this department of the paper, that has been made a blessing to them, thus we shall help others to have the same.

THE CHRISTIAN AND MISSIONARY ALLIANCE

PUBLISHED AT NYACK, N. Y.

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CONVENTION OF THE STUDENT VOLUNTEERS.

As we go to press we are glad to learn from our deputation at Cleveland that the Student Volunteers' Convention has opened with much blessing. In the early pages of this number will be found a special description of the opening services from our brother, Mr. Funk, with some extracts from the Cleveland papers, giving an interesting account of the opening session and the deeply spiritual address of Mr. Meyer. It is a beautiful feature of this important missionary gathering that it has begun at the right end, not mere work and the enthusiasm of a great cause, but the deep hush of a spiritual movement in the hearts of the workers. We doubt not that the outcome will be as bright as the source is deep and high. May God's richest blessing rest upon our beloved young friends in the new departure in missionary work which this important gathering, we trust, will inaugurate.

TO OUR SUBSCRIBERS.

We have determined, in view of the fact that many of our friends were hindered in carrying out their purpose of sending for some of our special premiums, owing to causes for which they were not, in every case, responsible, to renew the offer of a number of these premiums for another month, as will be seen by our announcement on the last page. We repeat the offer of most of these premiums during the month of March, and we trust that all who have desired to secure the exceedingly valuable Bibles, and other volumes offered in this connection, will avail themselves of this final opportunity for the present season. We include in this list the Illuminated Bible also, with a slight addition to its cost, which has already been explained, five dollars instead of four dollars and fifty cents. This

postage. The price of this Bible is about to be raised by the publishers to its former figure, and in a short time it will be difficult to procure it through the premium system, or at the extremely low price at which it is now procurable. As many of our people, however, are in humble circumstances, and we have learned of many instances where they have been hoping to be able to afford to secure these premiums, we have determined to extend the time of completing the payment for this last premium, as will be noticed in our announcement. Any one sending two dollars now and one dollar a month for the next three months will immediately receive both the premium and the paper. We hope that this arrangement will receive the hearty and general response which we have a right to expect, and that all parties will be satisfied. It must be distinctly understood that this offer cannot apply backward to any orders or subscriptions that have been already sent, but only to the future, as it is impossible to alter our books or change entries already made.

We regret to have to say, and this acknowledgment is one of the reasons for our renewing this opportunity to our friends, that through the enormous pressure thrown upon our subscription department at the beginning of the year, and some serious defects in the clerical service of the department, which we have since thoroughly remedied, there were vexatious and sometimes unreasonable delays, and the proprietor has been much pained to find that there has been any cause of complaint, but we think our friends may feel assured that they can count upon prompt and thorough attention to their orders in connection with this department in the future.

THE LATE MISS FRANCIS WILLARD.

We are called upon with deep sympathy and sincere sorrow to report the death of

dent of the Woman's Christian Temperance Union. Miss Willard had been suffering for some time from a severe chronic illness, and finally succumbed in this city to an acute attack of sickness aggravated by her former trouble. Her career has been a very marked one, her strong personal character, her superior education, and her great intellectual ability pushed her at an early period to the front as the leader of a philanthropic and social work, especially among her own sisters. The great work which she has founded and so widely established is the highest monument of her character and ability. Amid all the publicity of her official life, and the temptations incident to distinguished success and public applause, she never lost the peculiar charm of exquisite womanly modesty, good taste and Christian humility, "the ornament of a meek and quiet spirit which, in the sight of God, is of great price." Her loss will be felt as widely as any break in the ranks of Christian workers during the century, and her unique place will probably never be fully filled. We extend our most cordial sympathy to her friends and fellow workers, so many of whom are loyal friends and members of our Alliance work.

WAR CLOUDS.

The political atmosphere is growing darker every day with clouds of threatened war. A long series of national crimes against liberty and humanity has filled the cup of Spain almost to the brim. The horrors of the Cuban war have produced a profound impression throughout this country, calling loudly for some intervention in behalf of that oppressed island. With great difficulty public sentiment has been restrained, and in the past few weeks the two startling incidents of the treachery of the Spanish Minister, De Lome, and the appalling disaster to the battleship Maine in the Havana harbor, seem to have brought the crisis to a climax. If it should finally appear, as it seems more than probable, that this noble ship with her helpless crew were destroyed by deliberate design, and by an external explosion, war would seem to be almost inevitable. While the spirit of Christianity is pre-eminently for peace, yet God has also a providential purpose in dealing with sinful nations, and sometimes war is one of His scourges. It has often been also the plowshare as well as the sword, opening up the world to the Gospel, preparing for the seed of the kingdom. It is a time for those who are looking for His coming to watch and pray.

THE SABBATH QUESTION.

We have been asked to publish as a little tract the sermon in last week's paper on the Sabbath question. The literature of **THE ALLIANCE** is not controversial, as a rule, but there has been such an insistent propaganda made recently on the subject of the seventh day, and many simple and honest disciples have been

quirers. All who desire to have it for circulation can obtain it from the Christian Alliance Publishing Co., South Nyack, N. Y., neatly bound in paper covers, for three cents; in large quantities of fifty and one hundred, at one-half this price.

THE NEW TRACT ON BAPTISM.

We are publishing this week a new and very striking tract on Baptism by immersion from the pen of Dr. John Robertson, of Glasgow. Dr. Robertson is, as is well known, a Presbyterian minister, but, like many other Presbyterian ministers, he has been led to see the privilege of following the Lord Jesus in the ordinance of baptism by immersion. While he is not a Baptist clergyman, and, like many of his brethren, does not feel called to bind himself to the tenets of that denomination, or to be bound by the principle of close communion, yet he has a very clear Scriptural testimony on the subject of immersion, and it has been in great request on both sides of the Atlantic. We have been requested to publish this tract and hold the American copyright, and with a view to give it wide circulation it will be sold in quantities at a liberal discount. Send orders to the Christian Alliance Publishing Co., South Nyack, N. Y., price three cents singly, fifty per cent. off for cash in quantities of fifty or over. The title of the tract is, "Do You See the Three C's?"

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THE FINANCIAL SECRETARY OF THE Christian and Missionary Alliance desires to say that in a number of instances receipts for money contributed to our missionary department have failed to reach the parties to whom they were sent, and much anxiety has been caused all through a simple inadvertence; the person sending the money has failed to give their correct address, and the letters often come back to us from the postoffice. Sometimes they give the town, but not the State; sometimes the street and State, but not the town. Out of about five thousand letters sent out during the past year only forty still remain in our possession wrongly addressed, but these are enough to cause frequent complaints and lead to the impression of neglect. If contributors would always be careful to send their offerings direct to the Financial Secretary or Treasurer, 692 Eighth Avenue, New York, with the proper address marked in their letter, they would have no cause for complaint. We desire to thank our people for their noble and generous gifts, and to thank God for the fact that our missionary offerings have been more liberal and regular since October than in any previous period in our history. It really seems sometimes as if when the devil is striking God's work the hardest that God was blessing it most richly and graciously.

SUBSCRIPTIONS AND EDITORIAL COMMUNICATIONS MUST BE ADDRESSED TO 692 EIGHTH AVENUE NEW YORK CITY. WE SHALL NOT BE RESPONSIBLE FOR MAIL AD-



SOME RECENT BOOKS.

THE CHARACTERISTICS OF THE HOLY SPIRIT, from "Christ's Way of Power," by Barclay F. Buxton. Published by S. V. Partridge Co., 8 & 9 Paternoster Row, London, E. C.

The rule of any autocrat king varies with his personal character. Is he proud? His subjects will be kept under his feet. Is he ambitious. His subjects will have to find men and money for his wars. Is he wise and noble? His subjects will be governed with justice and benevolence.

Just so, the rule of the Holy Ghost in the heart, and the experience of that rule, depend on what the Holy Ghost is. That we can learn from the names by which He is called. Let us ponder the four which the Lord uses when speaking of the Spirit as baptizing His people.

1.—Let us take His name of the Holy Spirit. Eight times does the Lord speak of Him thus. What does it mean to us?

Because He is the Holy Spirit we learn that holiness is His very nature. Therefore His work upon us will be sure to be sanctifying.

Because He is the Spirit, He can have access to and fellowship with our spirits. And so He can carry on His work there in the inmost part of our being. He will purify the heart and spirit, and thus sanctify our lives from the very spring and source.

But the Holy Spirit is also God the Spirit. So He has all power to do His work of sanctification. He has almighty power over willing spirits to bring them into conformity to His own will. And then, as God, He can impart His own fulness to them. He can, because He is God the Spirit, He can sanctify wholly. He can make our lives divine. He can displace the old self, and rule so gloriously, that the life will be

NOT YOU, BUT CHRIST.

Is there not a Gospel in this one title, "Holy Spirit"? Is this not what many hearts are longing for?—that their religion should not be an outward, nor even a mental matter, but a deep heart experience of God? This is the blessed possibility for us. This is the "better thing" that God has provided, even that He, the Holy Spirit, should dwell within the inmost heart; and by His presence and rule there, bring the whole being into conformity of God's will.

2.—The second title that the Lord gives Him is the Comforter. Christ speaks of Him as another Comforter (John xiv. 16), as if He Himself were one, and the Holy Ghost was to be just what He had been to His disciples.

He is thus to be no mere spiritual influence, but a close personal friend. He is to be our understanding to understand more. Guide. He is to be our Companion, and we are to see His mighty works. We are to feel the influence of His life. His love is to bind us to God. His presence with us is to make us afraid of sin. Thus He will be to us just what Christ was to His early disciples when living in the flesh with them.—Comforter, Helper, Pleader, Companion.

Such an one is offered to us. In Him these needs of our hearts for help and friendship can be satisfied. Have you found Him to be yourself what His name signifies? We often wish that we could have the Lord Jesus amongst us as the early disciples had. In this way we can have One who is even

life! Let us honor the Holy Ghost as we should have honored Christ—taking care always to walk in His ways, with Him, with ears open to hear His instruction, and referring all questions and difficulties to Him, that we may have His mind and advice at all times. Thus let us take in faith this Comforter as if he were Christ Himself with us.

HOW TO MEET TEMPTATION, from "A Holy Life, or How to Live It," by Rev. G. H. C. Macgregor, M. A. Published by F. H. Revell Co. Price, 50 Cents.

The success in resisting temptation, the habitual victory over sin, which is the joy of the fully consecrated Christian to know, is, I think, due to the new way in which he meets temptation. There are two methods of meeting temptation which it is worth while contrasting. When temptation meets me I may brace my whole nature to resist it, opposing it with all the energy of my mill and crying to God for help. I may attack the temptation directly, facing it with the determination not to be overcome; and to strengthen my determination, I may summon to my aid all right motives and betake myself to prayer and the reading of God's Word. Or, on the other hand, when temptation approaches I may betake myself instantly to fellowship with the Lord Jesus Christ. I am abiding in Him, and the moment temptation appears I say, "Lord, temptation is coming; be Thou my Keeper." Instead of directing the energies of my soul toward the temptation in resistance, I direct them toward the Lord Jesus in faith. In both cases there is effort; there is intense activity of soul; but in the one case the effort is to overcome the temptation, in the other the effort is to maintain communion with the Lord. The first of these is what might be called the method of moral resolve. It is that taught by moral philosophers, by many of our preachers, and is followed in the main by the mass of professing Christians. Its characteristic is stress of soul, and its outcome, if judged by the confession of those who have followed it most earnestly, is "Oh, wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 22). The other what might be called the method of spiritual reliance. Its characteristic is rest of soul, and its outcome is the song, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 1-2). It need scarcely add that it is this second method which it is the blessed privilege of the surrendered soul to habitually to follow.

THE GIFT AND THE GIFTS, from "Spiritual Gifts and Graces," by Rev. W. B. Godbey. Published by M. W. Knapp, 520 Chase avenue, Cincinnati, Ohio.

The gift of the Holy Ghost (Acts ii. 38) is the Holy Ghost Himself. He is our sanctifier. Hence the gift of the Holy Ghost is entire sanctification. A popular heresy on sanctification is to make it the ultimatum of all progress. It is more properly the foundation of a glorious Christian character.

CHRIST FOR THE CHILDREN

A CHILD'S LESSON ON THE FULLNESS OF JESUS.

By E. M. BRICKENSTEEN.

(CONCLUDED.)

PART III.

Divine Healing.

41. Did Christ atone for our sicknesses as well as our sins?

"Himself took our infirmities and bare our sickness." Matt. viii. 17.

"Who forgiveth all thine iniquities: who healeth all thy diseases." Ps. ciii. 3.

42. Was Christ full of pity for sick people?

"And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick." Matt. xiv. 14.

43. Is He still the same?

"Jesus Christ the same yesterday, and today, and forever." Heb. xiii. 8.

44. Is every one healed?

"According to your faith be it unto you." Matt. ix. 29.

45. When Christians are sick should they look at their symptoms, or count the work done on the cross long ago?

"He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." Isa. liii. 5.

46. Are we told that the prayer of faith will save the sick?

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James v. 14, 15.

47. Can we claim promises from God's Word for divine strength and health as long as we are here?

"As thy days, so shall thy strength be." Deut. xxxiii. 25.

"For He is thy life and the length of thy days." Deut. xxx. 20.

48. When Jesus wants us to come home, need we die of a disease?

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." Job. v. 26.

49. When we claim pardon for our sins, and health for our bodies through the atonement, what do we get besides?

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii. 11.

"Ye are bought with a price; therefore glorify God in your body, and in your Spirit which are God's."

"Blessed be the great atonement,
To a suffering world revealed,
Blessed be the Great Physician,
For by His stripes we are healed."

PART IV.

Lord's Coming.

51. What sweet promise did Jesus leave us when He went away?

"Be ye ready: for in such an hour as ye think not the Son of man cometh." Matt. xxiv. 44.

52. How can we be ready?

"Watch and pray." Matt. xiii. 33.

53. How will it be on the earth when Jesus comes for those who love Him?

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away: so shall also the coming of the Son of man be." Matt. xxiv. 37, 38, 39.

54. When shall the end come?

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14.

55. How will Jesus come?

"For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." I. Thess. iv. 16.

56. Who will be caught up at the same time?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I. Thess. iv. 17.

57. What takes place after the Holy Spirit has gathered the Bridge of Christ?

"Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. xix. 7.

58. How will our work be tried, and who will receive rewards?

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire." I. Cor.

59. What must those who have rejected Christ pass through on the earth, after the rapture of the saints?

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. xxiv. 21.

60. Will the false prophet, the anti-Christ, be revealed at this time?

"Then shall that Wicked be revealed." II. Thess. ii. 8.

61. What is done to him after the tribulation, when Christ returns to the earth with His saints in power and great glory?

"And the beast was taken and with him the false prophet. These both were cast alive into the lake of fire burning with brimstone." Rev. xix. 20.

62. Will the living nations be judged at this time?

"And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on His right hand, but the goats on the left." Matt. xxv. 32.

63. What is done to Satan?

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and bound him a thousand years." Rev. xx. 1, 2.

64. Will the wicked dead live during the millennium?

"The rest of the dead lived not again until the thousand years were finished." Rev. xx. 5.

65. What high position will the saints take during the millennium under Christ, the King of kings, and Lord of lords?

"They shall be priests of God, and of Christ, and shall reign with Him a thousand years." Rev. xx. 6.

66. Will Satan try to deceive the nations again after the thousand years have expired, and he is loosened from the pit?

"He shall go out to deceive the nations which are in the four quarters of the earth." Rev. xx. 8.

67. What is at last done to Satan?

"And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever." Rev. xx. 10.

68. What will be opened when the wicked dead are judged at the Great White Throne Judgment?

"And the books were opened, and another book was opened, which is the Book of Life." Rev. xx. 12.

"And whosoever was not found written in the Book of Life was cast into the lake of fire." Rev. xx. 15.

69. Will there be a new heaven and a new earth?

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. xxi. 1.

70. For whom has God prepared this eternal weight of glory?

"He that overcometh shall inherit all things." Rev. xxi. 7.

"Earth's long night is almost over,
Christ is coming, coming soon,
To the east the glow appearing

Sunday School Lesson

March 20, 1898.

By Rev. G. PALMER PARDINGTON, M.A.

JOHN THE BAPTIST BEHEADED.

Matthew xiv. 1-12.

GOLDEN TEXT.—Keep thy heart with all diligence; for out of it are the issues of life. Prov. iv. 23.

I. INTRODUCTORY NOTES.

In point of time the lesson this week is closely connected with the Mission of the Twelve (see Lesson for February 20). The apostolic tour began in the fall of A. D. 28, and extended till well into the spring of 29. The ministry of the twelve may have been brought to a sudden close by the report of John's martyrdom which probably occurred in March or April.

In character our lesson is one of several recorded signs of Christ's final rejection and death. With it may be compared xi. 20, xii. and xiii. 54-58. The Lord undoubtedly saw in John's beheading a foreshadowing of His own crucifixion. The same malignant powers that had compassed the Baptist's tragic end were already plotting His own destruction.

This is our lost picture of John the Baptist. He stood forth, a heroic and majestic figure, representing in his character and office the close of the old and the beginning of the new dispensation. His brief ministry of less than two years was marked by rude simplicity of living, fiery earnestness in preaching and uncompromising fidelity in testimony.

II. EXPLANATORY AND PRACTICAL NOTES.

1. *A king transformed into a subject by his guilty conscience* (verses 1, 2).

a. Explanatory.

In point of time the first two verses of the lesson follow the remaining twelve. They serve, however, as a preface to the story of John the Baptist's martyrdom.

This section, studied in the light of the parallel passages (Mark vi. 14-16; Luke ix. 7-9), illustrates the power of conscience over a guilty soul. We may well suppose that never since John's beheading had Herod enjoyed a peaceful night's rest. His sleep had been troubled. Day and night he had suffered the remorse of a guilty conscience.

The superstitious heart of the king quickly associated the rumors of Christ's miraculous work with the resurrection of John. Was he glad or sorry over the thought of the Baptist's reappearing? Upon this point there is room only for speculation which would be unprofitable. It is easy to see, however, that his belief must have produced both hope and fear. If John were alive again, the results of his awful crime might perhaps be undone. But, on the other hand, Herod would not only again be under the lash of John's righteous rebuke for his adulterous life, but would also be called to account by the prophet for his infamous

Herod, the king, becomes Herod, the subject, under the relentless remorse of a guilty conscience. A man who governed others could not conquer himself. Truly, Solomon was right: "He that ruleth his own spirit is greater than he that taketh a city."

The most formidable enemy is not the foe outside the walls of a city, but the spirit of treachery that lurks within. Herod was the victim of his own lusts. The gratification of his lusts led to the committal of his infamous crime. His crime produced remorse of conscience. This changed the once awe-inspiring king into a terror-stricken vassal. Such is the story of the genesis and the culmination of sin in a human being.

Conscience is king. It has been variously defined. Beecher called it "the voice of God in the soul." A little five-year-old boy in an infant class thus described it: "Conscience is something inside that makes you feel good when you do right; and when you do wrong, it makes you feel sick at your stomach." A man who falls under the lash of his conscience breathes a little of the atmosphere of hell.

2. *John the Baptist's faithful testimony and consequent beheading* (verses 3-12).

a. Explanatory.

The sad and tragic story of John's martyrdom, so simply told, requires little if any explanatory comment. The parallel account, in Mark vi. 14-29 is even more vivid and picturesque than our lesson. We may perhaps sum up the main features of the story in a few striking points.

1. The cause.

The death of John the Baptist was due both to a remote and an immediate cause. The remote cause was John's severe yet faithful rebuke to Herod for living unlawfully with Herodias, his half-brother Philip's wife. In some way the Baptist had come in contact with Herod the tetrarch. The scene of John's baptism, at least in part, was "Bethabara beyond Jordan" (John i. 28). This was in Perea, one of the provinces governed by Herod. John, with a faithful and intrepid spirit that knew no respect of persons, rebuked the proud and selfish ruler for his sin. The immediate cause of John's martyrdom was the hatred of Herodias. She had determined that he must be put out of the way. From a careful study of the facts as recorded it would seem that Herod himself was not bent on the prophet's death. It would appear that the king even admired the Baptist's faithfulness (Mark vi. 20). But for the sake of his unlawful wife he consented to his being killed.

2. The occasion.

Herodias had undoubtedly plotted her enemy's death with cool and deliberate premeditation. John had been in prison for a whole year, but she was content to abide her time. It is not difficult to recognize behind the scene the form of the devil. The intrigues of the offended

The royal banquet on Herod's birthday was the occasion, on the part of Herodias, for carrying out her infamous purpose. The drapery of the festive scene is important only as the framework of the sad tragedy. The various stages in the development of the plot had been prearranged (v. 8). The prophet was the helpless victim of Satanic intrigue, from which in the providence of God he was not permitted to escape.

3. The result.

In the story we can trace a twofold result of the beheading of John. Herod at once regretted the consequences of his rash promise (v. 9). Had he been able, he would have recalled his oath. But in Oriental lands a king's oath and even his word are inviolable. Once uttered or recorded, both must stand. We have seen how remorse of conscience seized the king. Undoubtedly, he went to his grave with the stains of the faithful prophet's blood upon his black and guilty soul. The first tidings of John's death were borne to Christ by the Baptist's own disciples. They "went and told Jesus." The words are full of tenderness and pathos. It is easy to picture the long, sad journey from Perea to Galilee. The effect of the news upon Christ is not recorded in the lesson. In company with his disciples he sought a secluded place for rest and meditation (v. 14). The Saviour's heart must have been sorrowful over the death of John, but also full of serious apprehension for His own safety.

b. Practical.

The Bible makes it the duty of every Christian to rebuke sin (II. Tim. iv. 2). This may often be general and public. But at other times faithfulness requires that it should be personal and private. Nathan said to David, "Thou art the man." But the faithful, fearless witness for Christ will always meet with opposition. He will run across some Herodias whose selfish indulgences have been exposed by his testimony. Martyrdom may not follow, but social and religious ostracism will be the result. He will be frozen out. Jezebel plotted the destruction of Elijah.

III. EXEGETICAL AND ILLUSTRATIVE NOTES.

1. Herod (v. 1), the son of Herod the Great. He was also known as Antipas.

2. Tetrarch (v. 1), ruler of a fourth part, i. e., Perea and Galilee, one-fourth of the kingdom of Herod the Great.

3. Do show forth (v. 2). Lit., are active.

4. Herodias (v. 3, the wife of Philip, Herod's half-brother; not Philip the tetrarch. "Herod had put away his lawful wife, the daughter of Aretas, an Arabian king, for the purpose of marrying Herodias."

5. Poison (v. 3). The castle of Machaerus, in North Perea, about nine miles east of the Dead Sea.

6. Daughter of Herodias (v. 6). Salome, who afterwards married her uncle, Herod Philip II, tetrarch of Ituria.

CHRISTIAN WORK

OUR SUMMER WORK.

By WM. LEWIS.

Few weeks previous to the closing of our last Institute work, we felt that Christian work was awaiting us in the neighborhood of Sullivan County, N. Y. Taking the promise that His presence would go with us, we fully came to the conclusion that we must obey the Holy Spirit's influence and go in faith to our field of labor. It was with heavy hearts that our highly appreciated Missionary Institute was left on May 4. The partings and farewells were more than our minds imagined. The strange faces God had brought together last October from various countries were close Christian friends before the end of the term.

Almost in the first days at Sullivan County we realized a great need of spiritual awakening among the churches. May and the earlier part of June were spent in evangelistic work exclusively. Every evening the Lord gave utterance and a number of God's dear ones came from long distances, over rude country roads, under many trying difficulties and disadvantages.

The aged saint, in the seventies, that had walked several times five miles to the meetings was asked: "Is it not a sacrifice to walk those hills after working hard during the day?" "No," she replied, "I count it no sacrifice to go to a religious meeting." Truly she was a widow like Anna the Prophetess, with great love for God's house and zeal for good of others.

Another poor widow woman, doubly laden with family cares and burdens, drove in her humble ox-wagon occasionally to the services. She had seen the darkest side of life; the pages of her experience were marked with many a dark valley, and like Naomi might have said "The Lord hath dealt very bitterly with me, I went out full, and the Lord hath brought me home again empty;" but no, her sweet voice gave utterance to the language of Paul, "All things work together for good to them that love God, to them who are the called according to His purpose."

The Lord gave many encouraging manifestations of His help and scores of friends were given us, and in their sweet congenial homes.

We closed our series of Gospel meetings at each place with a missionary service. They came flocking to see the idols and curiosities of Africa. I was so much taken up with the work of missionaries among heathen nations.

About the sixth week invitations came from outside districts to hold missionary meetings, so we felt that our work in the neighborhood of Brother Benton's home was finished.

with idols in hands, we soon found that if the Lord wanted many more missionary services He would have to supply us with some conveyance. We went on our knees one morning, and among other things asked the Lord if He would provide us with a missionary horse. While asking, we were so low financially, that the horses' bridle could not be bought, however, we felt rested after asking Him, and were confident that He would not forget our little request.

Three days passed by but no horse appeared. A kind-hearted friend offered the use of a new harness for the whole summer. Our program now was filling up, and a number of churches were at our disposal. A dear saint of God gave the use of his horse and wagon to drive to our Sunday's appointment, and another lady gave her horse for the following Sunday. Just at this time a very rich lady, daughter of Mr. Knox, the well-known New York and London hatter, offered us a strong durable wagon. "Will you not sell it, madam?" we asked. "No, run it as much as you like for the Lord, if you do not return it that will be all right." We thanked God for sending these things, but reminded Him that the horse was yet to come.

The next Monday we stayed with friends at Liberty Falls. After breakfast, while reading a paper a tall gentleman from Boston handed me a ten dollar bill, saying, "That is to help buy a horse." I had never seen him before, but was told that he was

sylvania Camp meeting. We drove seventy miles to it, and the blessing of the Lord was upon us. The superintendent gave us an opportunity to say a few words one afternoon, and the Lord blessed our humble effort in trying to tell them of the "Needs of the people in Africa."

It is to be regretted that these dear preachers are not inspired to say more about the heathen and foreign missionary work. They have a wonderful opportunity to lay the claims of the heathen before thousands that attend such conventions.

It was a place of great privilege and delight to us, and our souls were refreshed by the sermons we heard.

At this place we made arrangements with ministers and friends for missionary meetings in their respective churches.

Just before the encampment closed I was sixty cents short of money; a stranger came to our tent. He said: "I feel impressed that I am to give you brethren a dollar each. He seemed a man of humble circumstances. I felt reluctant to receive the money. Said he, 'Take it as from the Lord.' We accepted our present and thanked again the 'Giver of all good and perfect gifts.'" This was another seal of His love and presence with us.

After speaking at Lake Comds, Sherman, Hales Eddy, Deposit, Egimunk, Stanton Hill and other places in Pennsylvania, we turned eastward to Delaware County, N. Y.

At Rockberry Hill the enemy tried hard to interrupt the Lord's work; he had a dance to our left, and a church social to our right. There were only two or three men to welcome us at the church; however, we took the whole thing to God in prayer and in fifteen minutes the Methodist church was comfortably filled. After a time of spiritual refreshing at Hancock, in Rev. Mr. William's church, we passed on to Apex, Rock Rift, Reed's Creek and came to Northfield, where we made a number of friends.

Rev. Mr. Rees very kindly gave the use of the church, and we trust God blessed our talk on "Africa" to the people.

From this point we journeyed toward home calling at the East Branch, where the Baptist church was opened to us for one service.

We arrived home slightly wearied in body but our spirits were rejoicing in the Lord for all His dealings and loving ways with us.

Looking over our diary, we found that forty-six churches and schools had been visited, over a thousand miles our faithful horse carried us and hundreds of dear people brought into closer fellowship with the Alliance and the knowledge of the needs of heathen lands. We were much encouraged also with the interest the pastors and ministers took in the Alliance and we trust that God will bless our testimony and work.

Take my love; My Lord, I pour
At Thy feet its treasure-store.
Thine own self and I will be



READY FOR WORK.

the missionary meeting the night before. Half a dozen more came and handed us dollar bills. Reckoning up our gifts we found sufficient to buy a horse. Horses for sale were scarce at this season, but we were guided to the right place and bought our "noble steed," as Christmas Evans peculiarly called his white horse. Our hearts went up once more to the Great Benefactor for the fulfillment of those precious words, "If ye shall ask anything in My name I will do it."

By this time the circle had widened its circumference, the Methodists, Congregationalists, Baptists, Presbyterians and Free Methodists opened their doors and gave us a hearty welcome. We felt like Paul, that the Lord had given special signals to go into large territory. Monticello, Hurleyville, Palisborough, Liberty, Parksville, Livingston Manor, Rockland, where we met a dear friend of the Alliance, Mr. Carter, Neversink and several other places were visited.

The Present, Mr. Pope, wrote: "The dear Lord is working at the Mission, and is doing all we let Him do. The Lord has blessed brother Bush and made him a blessing to others. The work here has changed much during the past year, and the Sunday school is much larger, and also the church membership. I have had much pleasure in telling you that God has opened the way for us to hold a ten days' revival meeting. Will you please invite the readers of THE ALLIANCE to pray for the blessing of God upon these meetings, four afternoons each week and every evening, beginning on February 18th, 7-15 P. M. on Sunday afternoons, 7-15 P. M. on Sunday evenings, and 7-15 P. M. on Wednesday evenings."

Field Notes.

The Opening The committee of the Evangelical Alliance at In Japan. Shanghai has forwarded a statement in regard to the openings in China, from which we make the following extracts:

"Signs of two movements, one among the officials and literati and the other among the masses, are manifold. Mention may be here made of some of the most important. (1) The increase in the number of inquiries and converts is extraordinary. In Fukien province, and in the neighborhood of the massacre of 1895, no less than 20,000 presented themselves last year in connection with the three missions working there. Of these some 5,000 have been accepted as candidates for church membership. Dr. Griffith John, who has been laboring in Hupeh for thirty-five years, says that the increase of the last few months is unprecedented, and that the character of the converts is such as to inspire confidence. Similar statements might be made with regard to other provinces, notable Shantung and Manchuria. Even in Hunan, the most bitterly anti-foreign of all the provinces, there are now at least two devoted companies of Christians. (2) The circulation of the scriptures and of Christian literature shows a remarkable advance. The increase in the sales of Bibles and Bible portions by the British and Foreign Bible Society may be gauged by the following figures: in 1896 the society sold, through its agents in different parts of the country, 218,817 more books than in the previous year. The sales of the American Bible Society and of the National Bible Society of Scotland have also been phenomenal. The enlarged success of the Trinitarian Societies can be no more than just named here. As an indication of what they are doing, it may be stated that the Central tract Society (working from Hankow) circulated last year nearly a million and a half of their publications. Other and kindred societies, such as the Society for the Diffusion of Christian and General Knowledge and the Educational Association of China, have also felt the sweep of the flowing tide and have contributed not a little to its force and volume. (3) Medical and school work are now in high favor. Some instances of officials of the highest rank have appealed to the missionaries to aid them in establishing institutions for the instruction of Chinese youth in Western knowledge."

A Missionaries In a letter to the *Christian Herald* she says: Miss Christmas Tree Annie R. Taylor, the heroic missionary, who, at the risk of her life, has carried the gospel to the population of Tibet—the "sealed land" of the East—gives the most interesting description of Christmas Day doings at Guatong, in that country:

"On Christmas Day we had over 200 Tibetans and Chinese to tea. No sooner were our guests seated on the floor of a shed lent us for the occasion, and I was standing up to give thanks, than the floor gave way, and we went down about three feet. Praise the Lord, no one was hurt, and only a few frightened. Then part of our guests had tea in another shed, and part in the open air—which we did not find to cold, as we were used to the frost. After tea the Christmas tree was lighted, and owing to the kindness of friends in England, we were able to give gifts to all who came. Some warm woollen ruffs were much sought after. All wanted them—the chiefs and men and boys as well as the women and girls. We gave one each to the chiefs

them nursing their coveted gift as they took possession of it. Only having a few dolls, it was difficult to decide who were to get them. After the tree we had the lantern; one of the Lamas present, who stood just behind me as I showed it, was much interested in the picture of Christ on the Cross, and asked me if He were not a great sinner, and listened with wonder as I told them that Jesus, God's Son, who had no sin, took the sinner's place and bore the punishment due to our sins. In conclusion, we sang 'Jesus Loves Me,' in Tibetan, which we had printed on a slide. We rejoiced that some of the Tibetans should have a gift on the anniversary of the birth of our Lord; but, oh! how we longed for them to know Jesus their Saviour, and thus to receive the gift of eternal life."

The Rinderpest

The following paragraph is taken from the *South African Pioneer*: "Only those who have seen this scourge can realize the awful sufferings of the stricken oxen. Surely this is a groaning creation. The other day when at Majuba we passed many sick and dying beasts. Our hearts were sick as we saw the agonizing death struggles. The extended nostrils, the eyes starting from their sockets as the poor beast struggles on the ground, until death soon releases it. Twice a day a sort of pest wagon was going its rounds picking up the dead cows, oxen and calves to take them to some distant graves. It reminded one of the story of London's plague, with the death cart going its rounds and collecting the dead. While it is steadily marching through our Garden Colony it is not alone in its work of destruction. Millions of locusts have again appeared, cleaning the fields and gardens and bringing ruin to many. The drought continues, which is fered by some more than the pest. Surely God's hand is laid heavily upon South Africa."

A Hindoo Observation.

The Hindoos of Bombay, and especially the more orthodox of the community, will observe the day of an eclipse by fasting. On the 22d of January, the orthodox Hindoos, twelve hours before the eclipse of the sun takes place, will distribute among their poor fellow creatures and domestic animals all kinds of cooked victuals. Home-made pickles, in large quantities preserved in jars sufficient to last the year, will be the only luxury that will not be given away. Into the jars in which the pickles are kept this class of Hindoos put leaves from the tulsi tree to keep the condiment in a state of preservation while the eclipse lasts. They will then perform their usual religious ablutions and pray for the release of king Sol from the jaws of the two great mythological giants the Rahu and Ketu, whom they believe to be devouring the great element for the sins of erring humanity. The superstition is greatly prevalent among them, and it goes the length of inducing the belief that the greater the sins of man the longer the eclipse will last. These supplications to the deities will be of the same duration as the eclipse.

Hunan Notes.

The editor of the *Church Missionary Intelligence* states:

"We mentioned some time ago that the long-closed providence of Hunan was opening to the Gospel. Fresh advance is now reported. Peng Lan-seng, a native of Changsha, the capital of the province, formerly a very bad character, but now an L. M. S. catechist of great earnestness and promise, has not only succeeded in securing a large house at Heng-chow and renting another at Heng-chow, but has prevailed upon the local magistrature to issue proclamations in favor of the mission hall, called the Hall of the Blessed Sound, together with a much longer

travellers. There are now little congregations of about thirty Christians in each of the towns named. Changsha itself is opening rapidly to Western ideas. The electric light has been set up there. Dr. Griffith John is not without hope that his long-cherished dream of starting a mission in Changsha may yet be realized. He looks upon Peng as the coming Apostle of Hunan."

The Livingston Mission.

Recently the Rev. Donald Fraser, that gifted young leader of the Student Volunteer Movement in Great Britain, joined the Livingstonia Mission on the shores of Lake Nyassa, and connected with the Free Church of Scotland. Writing thence April 24 to the *Free Church Monthly*, Mr. Fraser says: "I have just concluded a six weeks' tour which is unique in the history of the mission. For six successive Sundays I administered baptism and dispensed the communion at the stations of Ngoniland and Bandawe. Some 239 were baptized, of whom 159 souls were adults. The figures are significant. They tell of a great triumph of Christ's Gospel. The Livingstonia Mission is not twenty-two years old, but in the six weeks more souls were baptized than in the first twenty years of the work. And this is but the beginning of greater things to come. These are signal tokens of God's presence among us."

Against Islam.

A leading article in a recent issue of the *Indian Witness* contains a stirring appeal for a great crusade against the Mohammedan faith. The efforts which have hitherto been made in that direction of evangelizing the Mohammedan world are characterized as exceeding desultory and wholly incommensurate with existing needs; and in India especially, through the missionary forces are in touch with Islam a hundred points, no disintegrating impression upon it as an organized religious system has yet been made.

The writer of the article further says: "India is a great stronghold of Islam, and when that faith is shaken there the effects will be felt in every Mohammedan country in the world."

Decay of Caste.

Dr. K. S. Macdonald (we quote from *The Christian*) told the Missionary Conference at Calcutta that the decay of caste is rapidly going on. The educated classes pour contempt on it, observing it in public for personal ends, but utterly ignoring it in private life. Eating houses are increasing in Calcutta. In these Hindu eat all sorts of food without asking who prepared it. Western musical instruments have got into the harems, and Hindu young ladies are taught music by European professors. Modes of travelling also tend to produce this same disregard of the severe demands of caste. This, no doubt, is all an advantage to Christianity, a preparation of the way of the Lord; but the sound of the evangelists' feet should be heard in every part of the land if it is to become the heritage of Christ.

Baptisms in China.

The *Missionary Volunteer* reports 323 baptisms by one of the missionaries of the Londonedore Foreign Missionary Society, another baptized 65 persons from around Chingchow, another in Newchang reports 33 baptisms.

We hear that the Swedish Mission Union has recently started a mission in Kashgar Turkestan. They have begun at Kashgar and made journeys to Yark and still further south. The Gospels are being translated into the dialect.

Fire in Manila.

It is reported that two hundred buildings in Manila have been destroyed by fire.

Correspondence

Further On. Again we continue the journal of our brother Rev. G. T. Shields.

Later in the evening Brother Jacobson, who is in charge of the work, returned from a visit to an out station. This is a large city with a population of about twenty-seven thousand people, and is a very busy place. Work was opened here two and a half years ago and since then the blessed Spirit has been calling the ones and twos unto Himself. The chapel has been opened daily as well as on Sundays. The Word not only being faithfully preached, but likewise sold, there being an average of three hundred portions of the Scriptures sold each month.

Several have attended regularly from the beginning and one has truly shown the workings of the Spirit in his life. It was our privilege to meet with him, his shining face, his glowing, yet humble testimony, made him a blessing to our own hearts. His name is Li. Peculiarly the Master led him unto Himself. He has heard a native preach the Gospel, but seemed to take no heed whatever. Then he heard our brethren, and the thought that impressed him was, "How could the foreigners love the Chinese, for he said, he knew that they did love him." This was the turning point, and though, at first, he feared persecution, and when on the road to the chapel being asked where he was going, he would say, "Only out to see," now he always answers, "I am going to the Jesus Hall." He says that he has learned that God loves him freely. His refusing to worship idols meant difficulty with his employers. They told him at New Year's time that he must either worship them or lose his position. In reply he said: "If I am taking too much time at the chapel I will take less; but I cannot promise not to visit there, and as to the idol, life, death or the beggars-staff cannot make me leave Jesus to worship them." The head of the shop dismissed him and he went forth happy trusting in the faithfulness of God. Still they tried to persuade him. They even sent to our brethren, asking him to exhort him to return to idols, but failing in all their attempts they received him at another place thirty li distant from here.

There is another interesting case. About two months ago a young man came from the same place, heard the word returned home and told what he had heard to another young man, advising him to go likewise and hear. He did so and on his return exhorted his parents not to worship idols, but instead God. The idols were at once destroyed, and when our brethren visited them they found the parents, as well as the son, to be believers in the true Spirit.

In another village six li from here, one young man, who is now our cook, and his parents, have destroyed all their idols and are now believers in Christ. A school is soon to be opened in this place.

Early Saturday, May 22d, in company with Brother Jacobson we started for Tsch Shenz Pu, a village eighteen li distant, where he has a very encouraging school as well as chapel work. A carpenter, by the name Kao, of this place, about three years ago, through the preaching of a Scandinavian brother, was won to the cause of Christ. He at once put the sign "Jesus Hall," over his home door and held meetings regularly there. For a time he likewise met with a little persecution, because he refused to give money to the temples. He was not allowed to get any water or buy or sell. This state of affairs compelled him to visit a neighboring mandarin, who issued a proclamation for his protection. He has given up the front of his compound to the mission.

Mr. Lelacheur spoke to the nine or ten boys present through Brother Jacobson, as interpreter, about the Lord Jesus.

Let us now return to Feng Shen for the Sabbath where we are to spend the most blessed day thus far since leaving Wuhu. The night previous our hearts were prepared for the coming day by waiting together upon the Lord, and before His Word, our dear superintendent speaking to us from the second chapter of second Timothy. There are four figures in this chapter representing us in our work and our relation to God:

1st. In the third verse we are "soldiers." Our character is to likened up to those who endure. We have just one thing to do and that is to tend to the service of the Lord. We are to be loyal and not say if there are any long marches or any shortages. "I am of the Lord," "please have me excused," for if there are any hard places why should we not share them?

2d. In the fifteenth verse we are "workmen." Here we are represented as laborers together with God, and if we would rightly divide the word of truth we must give ourselves to the study of the Word. Reading is not study.

3d. In the twenty-first verse we are "purged vessels." There is nothing in the arranging of God's plan that is not important. In a great house there are different kinds of vessels, all having their special place. Let none of say "I am of no importance," for such is the meanest kind of pride. God has given unto us certain abilities (Matt. xxv. 15).

4th. In the twenty-fourth verse we are "the servants of the Lord," and if such all the power of heaven is pledged on our behalf.

Early Sunday morning, with prepared hearts we thus met again before the Lord, Brother Lelacheur once more speaking to us from John xv.

At ten o'clock we met in the native chapel where Brother Lelacheur spoke through Brother Jacobson as interpreter to the people. It was indeed a most blessed service. Seventy or eighty were present and we could not help but feel that the Spirit applied the word to their heathen hearts. Brother Eng also spoke to them a few words in the name of the Lord. In the afternoon we again assembled in the native chapel and we found the interest about the same as in the morning. Brother Bingmark first presented to them the way of Salvation, after which the writer likewise told them the story of Christ. The evening service was the most blessed of all. It was not an open meeting, but simply for the Christians and inquirers. The carpenter, twenty li distant, of which mention has been made, walked into the worship with us, and all together perhaps there were about twenty present. As Brother Lelacheur spoke to them how their faces lightened and their expressions denoted how thankfully they received the Word through him from God. His thought was that of a pure heart and then a pure life. His little one then spoke to them on prayer exhorting them to pray daily for those of their number who were not saved. At the close of the meeting for a short time we mingled together and our hearts were unexpressably blest as we met with those who no longer were heathen, but God's own dear sons. We retired to rest that night feeling that the memory of that Sabbath spent at Feng Sheng would ever remain as an inspiration and as a blessing in our future lives.

The following morning we continued our journey, Brother and Sister Larssen going the longer way with the cart the remaining twenty li. Brothers Eng and Bingmark having joined us here on Saturday, start on the shorter way. Having only four horses and there being the six of us we had to ride and walk in turns. The day was rather warm; the district passed through in the forenoon was mostly agricultural. By the

small stone thrown there by the priests, for when one passes by he picks up a stone and throws it on the pile as an act of worship. In the afternoon for a considerable distance we went our way around a beautiful lake, then we reach the plains on which might be seen flocks and herds feeding, while to the right to me it appeared as if the distance ahead mountains present themselves in view. Having to walk much we frequently quenched our thirst by drinking the sparkling water which oftentimes flowed in small streams across our path.

About dusk we reached our stopping place for the night, feeling a little weary, having gone a distance of over one hundred and twenty li. There was no room for us in the inn, 'twas only a place for two or three dwellings, so a farmer made us welcome for the night. He gave to us two small rooms which were for his personal use. Of course the children must be removed from the kongs, the dirty cloths, the opium pipes and then they must be swept before being ready to put our bedding on. Though the place was very small and dirty, yet weariness enabled us to rest so sweetly in Christ, unconscious of every surrounding.

Li lie early on and on our way because ninety li lie between us and our next resting place. This day the travelling was very bad, ascending or descending the hills, over rocky paths, the following all the afternoon of a winding river bed, trying to escape the boulders here and there, finally brings us to the end of another day's journey. During the hours of the night there was a heavy fall of rain, so the roads the following day were very slippery as well as muddy. However, reaching the plains about eleven we found it to be much better and the last few hours of the ride were most delightful. Indeed, it seemed to be entering a sort of a half moon, for in the distance and on either side, in a circling form, mountains uplifting their bow-back peaks to the heavens met the gaze, which with the green grass everywhere around, and the pure ethereal air, the healthiest we have yet breathed in China, all uniting with a clear sky above and the thought that at least for a few days, our long journey was over, this all imparted a sense of peculiar gladness to the heart and vigor to the life.

For a time we were a little disappointed, the mountains looked so near, while we knew our stopping place lay between them and us, yet as we journeyed on we seemed to get no nearer, for, as we soon learned the pure clear air, caused them to look within a few minutes' ride of us, while in truth they were fifteen li the other side of the city, and some thirty li this side. The entering of Kuai Hua Cheng does not impress one as the lovely or beautiful, but rather of the extremes of opposites. The road looks more like the Slough of Despond, as pictured by the pilgrim, than aught else, and as the saying is, "you must pick your way," and even then, being as careful as you can, some times your horses will be up to the knees in the filthy mud and water. You will better understand why the roads are so bad, when you learn that year after year the carts run on the same path and nothing whatever is done to make them level, though in many places the wheel axle, here and there, will rub upon the ground. True, a few hours' work, here and there, would save the upsetting of many a cart, but such never enters a Chinaman's mind; for their proverb goes, "What is good enough for our fathers is good enough for us," and with this they seem to be really satisfied.

Passing from street to street, before long we find ourselves at our mission station to be welcomed by our dear brethren here. In the evening our hearts were inspired and blest as our beloved superintendent spoke to us, as we gathered before the Word; his thoughts being upon John xvii. On the following morning Brother Lelacheur again

place, namely, the joining in wedlock of Brother Soderbam and Sister Alsterlund by our superintendent, and after which he gave us a Bible reading on "The Spirit."

Friday morning he again gave us a Bible reading on "What they were doing when they received the Holy Ghost."

During all these services the Master's presence was richly manifested to us and our hearts feel better prepared as we now enter into the conference days to get all that He has for us in blessing and in power.

News From Miss E. Von Gunten sends
Nan Sing Hsien the following good news
in a private letter from
which we cull:

Now I suppose you would like to hear a little about the work for which you are daily praying. I wish you could, each one, come in turn and stand with me for a few weeks to see what great things the Lord has done for all who open their hearts to Him. Oh, what a joy filled my soul the other day as we sat at the table of the Lord to commemorate His death with three of those who a year ago sat in heathen darkness and had never heard the precious name of Jesus! But now their hearts are changed and filled with the love of God and their faces even tell of what the Lord has done for them. Remember these dear ones in your prayers that they may stand true to Him. Also pray that the Holy Spirit would prepare many hearts, for it is only as the hearts are prepared that they can be saved. I am sure that there are some who come prepared by the Spirit, and with joy do they receive the message of Jesus.

Perhaps you would be interested to hear of one or two such souls. A few months ago two women came tottering into our chapel. I asked them to sit down and according to the Chinese custom I asked our women to doubt because they were afraid, and perhaps believed the many stories which are spread, that foreigners give them something to drink which would fascinate them that in spite of themselves they would want to be with the foreigners.

We entered into conversation and I found that they had come from a distant town, a hundred li from here, and that they were here on business. While in the city they heard about the foreigners and so thought they would visit them before returning. I tried to preach to them, but they were so full of questioning, that it was impossible, and at the same time I felt a great responsibility resting upon my soul. A silent prayer was offered to Him while listening to, and answering their many questions.

I asked them about their home and soon a sad story was heard. The two were mother and daughter-in-law. Both were widows, and the younger had just buried her oldest son. This opened the way for me to tell them of Jesus, who is ever ready to welcome the sad and bereaved. You should have seen the change in the face of the younger, and heard the questions she asked, and I am sure you would say, "Truly she had a Spirit prepared heart."

No more questions were asked about the things of this world, she wanted to know Him.

After listening for a while she asked, "Where am I to find Jesus? And since I am not to burn incense, how am I to worship Him?"

I explained how God was everywhere and how we must give Him our hearts, lives, and all. Then could we worship Him acceptably. She answered, "But I am a widow, and have to support my family and how could I give to Him my time and all?" I then told her that if she gave her heart and all to Him. He would fill her with such joy and enable her, though busy with her hands in caring for her family, still in her heart she could be thinking and worshipping Him. She understood, and with her face all aglow said: "Oh, I know! Just as I have been

years since he died, so I can now think of Jesus." I answered "yes," while tears of joy were flowing down her face. Before she left I gave her the Gospels which she received with thanksgiving and said she would have her son read them to her.

She left us and we don't know that we shall ever meet her again in this life, but as we pray for her there comes a sweet assurance that we shall meet her on the other shore. She like many mothers pleaded that I should come to her home to preach to them; but I have to tell her that I could not now, because the work needed me here. I am praying that if it be the Lord's will that when the sisters return from Japan, that one or both be sent here for a while, and then I may be able to take a trip from time to time to visit some of these dear people who are so eager to hear more of Jesus.

"I could tell you many others just as interesting, but time will not allow me now, as there are other duties before me. Pray for our work and the many who come and go. You have heard of my little Mamie Grace. She is just four months old and such a sweet little pet. I would also ask you all to remember her that she may, from her earliest hours, yield all to Jesus. I do praise God for His love and the constant assurance that He is with me and doing the work through me.

I have been alone the past month, dear Miss Grout was not well so went to Wuhu for a little change, which she needed very much. May the dear Lord continue to bless you, may all have the consciousness of pleasing Him.

Mr. H. L. Weiss writes:
South America. May His grace be with
 you continually. I wish
 to tell you in a few words what the
 Lord is doing for us here. I was at Con-
 tultume, about sixty miles from here, on the
 second, and was there eight days. I found
 a small company of God's people who could
 not agree on account of some doctrine. The
 Lord united them, and we had great victory
 amongst the Chilians and Germans. In all
 there were twenty-five converted, among
 them there were nine Chilians. Blessed be
 His name evermore.

On the 2d I immersed eighteen in the lake near by. This lake is situated in a most beautiful part of Chili, and a lovely place for baptism. The country is stirred up, and God willing, I intend to go there again with my interpreter and stay several weeks. I do not know the language well enough to preach in their language publicly.

Yesterday we were at Quillian, has a blessed time; immersed five, had eighteen converts, and a few claimed the filling of the Spirit. I came home this morning in order to pursue my studies. There is so much to do for Jesus that I can scarcely wait till I know the language.

At this latter place among these eighteen converts were eleven Chilians, so you see the Lord is blessing our work amongst the Chilians and Germans. We had the privilege of visiting the Indians a few times and had blessed results. Many of them understand Spanish, and in this way we were able to speak a few words for the Master.

At Victoria our stay is not fruitless, the Lord has blessed us with a few German converts, and Sister Weiss has a blessed children's meeting. Above all I wish to tell you what the Lord is doing for us by the way of divine healing. The Lord is witnessing to the truth in great power. We are called to pray for sick people almost daily, and have anointed a great many in His name, and with the exception of a few who wanted to use God's strength for earthly purposes they are all healed. By His help we mean to take Chill for Jesus.

I am, or we are, unworthy to receive such blessings from the Master, and we are so thankful for the Spirit's presence and for the acquaintance of the Holy Ghost.

studying the language and canvassing. As far as I know he is working for Him.

Sister Wiess is well and makes fair progress in the language. The Indians are very much upon her heart.

The Kuranko Language. Rev. Roy G. Coddling has recently sent us a note of a letter received by him, it will speak for itself:

I just received a letter from the agent of the B. & F. B. S. for this coast, in which he says:

"I wrote to Dr. Wright, our translation editor, sending him a copy of your letter to me, the following is his reply addressed to me at Accra, where I am staying for a few weeks on Bible Society business.

"Kuranko: I was much interested in the Rev. (Roy) G. Coddling's letter in regard to Kuranko, and should be glad if you would press him to translate by the best help he can, one gospel. We would publish it at first only tentatively, say perhaps 250 copies, and send him out a number interleaved to enable him to improve and correct the work so that we might make a fair start in the language. If Mr. Coddling desired I would ask the committee for a copy of Young's Analytical Concordance to aid in the work."

"You will see from this how very anxious the doctor is that a beginning should be made in the language, and I trust you will soon be in a position to gratify his desire. Will you kindly write to him on the sub-

ject? . . . I earnestly pray that God will abundantly bless you in your work and enable you to give to the people among whom you labor His Holy Word in their own mother tongue in which they were born."

That is surely very encouraging. I hope to write both these gentlemen this evening. Brother Howard Smith, with a little assistance from me, has translated Luke already, and read it to as many of the people in the town as we could get together. He is now revising it, and I hope by the time I can hear more definitely from Dr. Wright I shall have the copy written out in this type ready for the compositors.

News From Japan.

wrote last I told you that we were going to Tabusa for a rest. Now I will have to tell you all about it. We went and I expected a rest.

“Almost as soon as I got there the people wanted to hear about Christianity. I did not speak for two or three days though I could hardly help it, but Miss Parmenter thought I ought not. However, so many kept asking, I had them come. The first evening four came. One man went away with his face just beaming with joy. He said he was so happy to hear, that he believed it were all true. He came two li (about five miles) because he heard I was there and he wanted to hear. The Lord only knows the result.

"The next day, in the afternoon, eight men came, the school teacher of the Tabusa, his brother, a teacher also, his father and grandfather, all deeply interested. The third evening thirteen came. Two young school teachers, the head man of the village, and two of the elders among the number. The head man of the village was much interested. He asked many questions. He had never heard before. All that came that evening had never heard any think of the one true God, nor of Jesus Christ our Saviour. The next night twenty-two came. The same names. The men were so desirous to have a public meeting that I sent for Toda and the organ and some rolls. The rolls have gospel songs printed in large type. Then I rented a place next door to the hotel for an audience room. The first night about five hundred people gathered. Toda San took for his subject, 'I am only a Sinner.' The next night I sent for Mr. Porter, a Saviour. The win-

Requests for Prayer

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 692 Eighth Ave., New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

SALVATION.

Pray for:—

Full salvation of a dear daughter in Binghamton, N. Y., and consecration to His service, also divine health for a sister, and special blessings on His work there; a sister in Connecticut to be delivered from the enemy, and that the other sister may receive her heart's desire in heart and life sacrifice for the good of others; conversion and sanctification of one unworthily using a wicked power over weak minds, and that they may look to God and serve Him; also, may divine supply of the needs of a pastor and wife, also that a spirit-filled pastor may be sent to a little church devoted to Him; a fully consecrated one in Arcadia, R. I., to receive great things from God for spirit, soul, body and circumstances for life and His work;fulness and blessing that souls may be more.

BAPTISM OF THE SPIRIT.

Pray for:—

His enabling to be a Holy Ghost Christian and be used by Him, healing of right ear, temporal aid for a sister and brother hardly pressed by debt, the salvation of the brother, wife and three children, an uncle and two nephews, also that a lady low with consumption may be divinely blessed; full sanctification and temporal aid for an earnest Christian and that dear aged parents may have their home divinely saved to them and praise God, also divine guidance in an important matter, and His fulness of blessing for another; entire sanctification and healing for a brother in Waldoboro, Me., and that dear ones there may be fully saved, sanctified and healed, that God may be glorified, also an out pouring of the spirit on the town; fulness of Jesus in the heart and life for a father and child; the Holy Spirit's work in the life of a young Christian at Northfield; that a household of Christians may be baptized with the Holy Ghost; infilling with the Spirit for an earnest one at Malden, Mass.; complete sanctification for several young people—the Spirit working in power.

HEALING.

Pray for:—

The very "faith of God," for one at Fond du Lac Wis., for complete healing, soul and body, for service, healing also for a mother of four children, for God's glory; healing of an aged mother at Ripon, Wis., suffering from rheumatism and indigestion; complete healing of a trusting one who only desires to do His Will, full salvation of dear ones, financial help and God-appointed employment; divine healing of a brother in Newtonville, S. C., suffering from a serious chronic trouble, also for the baptism with the Holy Ghost; the Lord's healing of complicated nerve trouble for a pastor in California, also restoration to health of an aged invalid mother; complete healing of a brother's wife in Louisville, Ky., seriously ill with stomach trouble; complete healing of serious troubles for service, for a minister at Mansfield Pa.; a sufferer in Wilder, Vt., to be made "every whit whole"; complete consecration and baptism of the Spirit for her husband; complete healing of serious diseases for dear ones in Grand Rapids, Mich., financial need and carry forward His work in a home life has greatly blessed, also, restoration of sight to a waiting one; a dear

accident to his wrist; healing of one in Newburg, Pa., broken down from overwork, has been Christian worker for years; divine healing and spiritual strength for one in Williamsport, Pa., afflicted with tumors, oh, pray; divine deliverance from the affliction of insomnia, also for a baptism of the spirit, for an earnest one at Waverley, N. Y.; complete healing and infilling with the Spirit for a sister in Massachusetts, seriously ill, also His fulness and temporal aid for another, salvation for a husband and the employment that God can bless, full consecration and temporal aid for a son in the South, blessing of the Lord on a troubled daughter and that the way may be opened for another daughter to prepare for foreign work; the Lord's healing of a very serious valvular heart trouble with complications, also a closer walk with God and enabling to do His Will, for the dear one; complete restoration of a very dear child who is in a very nervous state, oh, pray; divine healing of heart trouble and physical weakness, for a daughter in Louisville, Ky., also full consecration for herself and her husband; healing of an old soldier in Tennessee of a complication of diseases, and that his hearing may be restored, that God may be glorified.

TEMPORAL AID.

Pray for:—

A dear daughter in Portland, Ore., in great financial distress, to be divinely delivered, and to see and acknowledge the hand of the Lord, also to be healed and used for His service and glory; divinely appointed employment for a brother in Chicago, who has a large family dependent on him, and that the Lord may be honored in his heart and life; victory to be given in a financial matter to be used for God's work, for a sister in Bridgeport, Conn.; and God send purchaser for a home in Santa Rosa, Cal., that the owners may be free to do God's will and answer His call, also that financial affairs for a dear lady at Nyack, granted to the wife; divine adjustment of that she receive her just dues, may be enabled to help the Lord's work and to hasten His coming; God's blessing on a mother's son who has left home to seek a living among strangers, and divine adjustment of financial affairs for a family in Picton, N. S., consecration and sanctification for husband, a sister and a dear friend, also for healing of dear ones there.

PRaises.

From Reading, Mass.—"The blessed Lord touched my body, and a joy came into my soul that words cannot express. Praise His dear name. Rheumatism all gone and the terrible pain at my heart healed. I cannot thank Him enough for this blessing of health. Let everything that hath breath praise His name."

From Waldoboro, Me.—"I desire to praise God for His wonderful goodness to me. It means walking closely with Him. Praise His dear name."

From Chicago, Ill.—"For 'full salvation, sanctification and a life saved from Roman Catholicism to the earnest and blessed service of Jesus only.'"

From Ottawa, Ill.—"I am gloriously healed of intense suffering from salt rheum. The booklet 'Gospel of Healing' showed me that through the precious blood of Jesus cleansing us from all unrighteousness I might claim divine healing. I did, and was immediately healed and praise Him now and evermore."

From Grand Rapids, Mich.—"The day you joined us in prayer, the baby was quiet and slept, the contortions ceased and she has improved ever since. The brother is also improving. I want to return a note of

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(CONCLUDED FROM PAGE 198)

costs me nothing?" The first Old Testament miracle of resurrection from the dead came to one who had already given her last morsel of meal and her last drop of oil at the prophet's bidding. The great miracle of the feeding of the five thousand started in the gift of a little lad, who gave up his lunch in the lone wilderness that others might be fed. Among the last and sweetest words ever spoken by our Saviour were His commendation of the woman that gave the alabaster box with its precious ointment for love of Him; and the other woman who poured her all into the treasury, and received a crown of recognition greater than all the magnificent largesses of the rich and proud could ever have claimed.

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God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot He can see,
And He will keep me from all sin.



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